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RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE SABBATH. NO. V.

The Sanctification of the Sabbath.

IF, as I flatter myself, it has been proved, that the Sabbath is a divine institution, and of universal and perpetual obligation, it becomes extremely interesting to inquire, *How is the Sabbath to be sanctified? What duties are enjoined? What thoughts, words, and actions are forbidden?* The last of these inquiries must be deferred to a future number, as there will scarcely be room, in the present, for even a concise and rapid view of the appropriate duties of holy time.

The first clause of the fourth commandment, *Remember the Sabbath day to keep it holy*, comprehends every thing that God has required. It contains two distinct requisitions. The first is, that we *remember the Sabbath day*. Alas, that men should ever forget so sacred, so benevolent an institution! And yet who does not know, how many sorts of business, how many amusements and pleasures, are every where, almost, permitted to in- trench upon the first hours of holy time? If the Sabbath is not remembered; if, in other words,

its arrival is not anticipated; if the necessary arrangements are not made, to enter upon its religious duties, as soon as it commences, there is little probability, that it will prove either a pleasant or a profitable season to the soul.

Those who *remember* the Sabbath, according to the spirit of the commandment, frequently carry their thoughts forward to it, while engaged in the cares and business of the week. Especially, when it draws near, do they strive to banish worldly concerns from their minds, well knowing, that it requires time to prepare for that exclusive attention to religion, which the law of the Sabbath most reasonably demands. Fully aware, at the same time, of their own weakness, and ever mindful of the dark and unknown deceitfulness of the heart, they apply, in earnest prayer to God, for the quickening influences of his Spirit, to fit them for an early and joyful entrance upon that weekly rest, which is a lively type of eternal rest in heaven. Always on their guard against anger, envy, and other sinful passions, they are more especially so towards the close of the week, deeply sensible, how necessary the humble and

forgiving spirit of the Gospel is to the sanctification of the Lord's day.

Remembering the Sabbath implies, also, such a previous arrangement of secular affairs, that they may not encroach upon the beginning of holy time. So far is the conscientious observer of this divine institution, from making his calculations to labor harder and later on Saturday than usual, that he endeavors to favor himself and others, as much as he can, that neither he, nor they, may be unfitted, by extreme fatigue, for private and public religious duties. Is he a husbandman, he will not, if he can avoid it, undertake, even in harvest time, more work than can be accomplished in season. If he regards Saturday evening as holy, he will calculate to keep it so; and to this end, will, if possible, return from the field and have his family together, before the setting of the sun. His hired laborers he will dismiss at an early hour, that they too may be with their families, when the Sabbath begins. Nor will they, if conscientious and pious, loiter in idle company, or waste the evening in noisy and sinful mirth. Is he, who *remembers* the Sabbath, a mechanic, his journeymen and apprentices will have liberty to leave their work, in due season. His shop will be shut early, and the noise of the hammer will cease. Is he a merchant, his arrangements will indicate the approach of the sacred rest, before it actually arrives. Every thing will be put in its place;—his accounts will be adjusted, and his customers, knowing his habits, will voluntarily retire. He will

shut up his counting-room, and, leaving his books, merchandise, and cares behind, will go to his house, collecting his thoughts, and meditating upon the requirements and blessings of God's holy day.

Does the business of such a person, as I am describing, call him from home on Saturday, he delays not; but, if possible, returns early. Does he ride, or walk abroad for amusement in the afternoon, he waits not to be told, that the least trespass upon holy time would be wholly inexcusable. In planning and prosecuting journeys, he does not, like many of his neighbors, leave home on Friday, or Saturday, with the express view of getting out of the town, or state, so as to travel without interruption upon the Lord's day. Nor does he trespass upon its sacred hours, when far from home, and exposed only to the sight of strangers; but, taking his conscience along with him, and remembering that God is every where, he has the same regard to his commandments, when a hundred, or a thousand miles from home, as if he were exposed to the scrutinizing eyes of all his acquaintance. Reader, is this thy character? Dost thou thus *remember* the Sabbath day?

The second requisition of the law is, that we *keep the Sabbath holy*. Here, the whole duty turns upon the meaning of the word *holy*. Till we know the exact import of this word, we cannot be certain, what is required, or forbidden in the law. The Divine Oracles are, in this case, our only guide. To what the Holy Ghost teacheth let us then appeal. In turning over the sa-

cred pages, with reference to this subject, it will be found, that many things are denominated *holy*, on account of their being set apart for religious purposes. Thus, to give a few examples, the oil, with which the tabernacle and its furniture were anointed, in the wilderness, was *holy* oil. Exod. xxx, 25. The crown worn by the high priest was a *holy* crown Exod. xxix, 6. The tenth part of the annual produce of Canaan was *holy*. Lev. xxvii, 30. The ark was *holy*. 2 Chron. xxxv, 3. The temple at Jerusalem was a *holy* building, and so were the vessels belonging to it. 1 Chron. xxii, 19, and xxix, 3. The first fruits of the ground were *holy*. Ezek. xlvi. 14. Now it is obvious, that the things above mentioned were considered as *holy* because they were *sanctified*, or set apart for the service of God. Thus we read, *I will sanctify the tabernacle and the altar. All the firstling males thou shalt sanctify. I have chosen and sanctified this house in the temple. All the vessels have we prepared and sanctified.* The tabernacle, then, was *holy*, because it was dedicated exclusively to the worship of the one living and true God. The tithes were *holy*, because they were appointed to be appropriated solely to the support of religion. The temple was *holy*, because it was set apart from every other use, and dedicated to the honor and worship of Jehovah. The vessels of the temple were *holy*, because they were devoted to religious uses, and might on no pretence whatever be put to any other use. The first fruits were *holy*, because they were separated in the same manner; and

accordingly, the people were expressly forbidden to sell them.

But, not to enlarge, it is most evidently in the same sense, that the weekly Sabbath is called *holy*. It is because God himself has been pleased to sanctify it, or set it apart as a day of holy rest and religious worship, that it is a holy day. As, therefore, it would have been a profanation of the vessels of the temple to have put them to any common use, so it is a profanation of the Sabbath, to spend any part of it, in those "worldly employments and recreations, which are lawful on other days." If we would keep the Sabbath holy, then, we must abstain from labor, and every thing of the kind; must spend the day in public and private exercises of God's worship, not contenting ourselves with the forms of religion; not wasting any part of the sacred rest in sloth; but employing the whole of it in those lively exercises of worship, by which the heart is made better, and the soul is gradually prepared for the heavenly rest.

The preceding observations might serve for a very brief and general answer to the inquiry before us. But a subject of such practical moment, as the sanctification of the Sabbath, demands a more particular investigation. I shall therefore proceed to specify some of the regular and appropriate duties of holy time. These duties are religious meditation, prayer, self-examination, reading the Scriptures and other religious books, attending public worship, religious conversation, and the pious instruction of children.

1. A part of every Lord's day

should be spent in religious meditation. With this the Sabbath should invariably be commenced. It is essential to prepare the mind for the pleasant and acceptable performance of other religious duties. It is by early and serious meditation upon the perfections of God, and the holiness of his law; upon our own sinfulness, obligations, and dependence; and upon the astonishing work of redemption, which the Christian Sabbath commemorates, that the affections are enlivened, worldly cares are excluded, and the soul is warmed with true devotion. Meditation should also be intermingled with all the duties of the Sabbath. It should precede every prayer. It should follow the reading of every passage of Scripture. It should, in part at least, fill up the intervals of public worship. It should be employed upon every sermon. When we enter our closets, a solemn pause should precede our addresses to God; during which our thoughts should be absorbed in contemplating *His* greatness and holiness;—*our* guilt and nothingness. In the same manner, should a few moments be spent in deep and solemn meditation, before engaging in family prayer. After we have heard, or read a sermon, it is meditation that fixes the truth in the memory. It is this, which converts warnings and invitations, doctrines and precepts, reproofs and promises into spiritual nourishment. This is one of the means, by which, under the culture of the Holy Spirit, God's children grow wiser and wiser;—wax stronger and stronger. *I have more understanding*, saith the Psalmist, *than*

all my teachers, for thy testimonies are my meditation.

When the Sabbath draws to a close, it is very much by solemn meditation upon all that we have read and heard; upon our shortcomings in duty; upon the mercy of God in permitting us to enjoy a day of sacred rest; and upon our renewed obligations to serve him in newness of life, that we are to prepare for the duties and trials of the succeeding week.

2. Nearly allied to religious meditation is prayer. The latter of these, indeed, as well as the former, is a *daily* duty. Till we cease to need our daily bread, as well as every other good and perfect gift, that cometh down from the Father of lights, we cannot, without the blackest ingratitude, neglect to offer Him our daily prayers. But it is obvious, from the very nature of the Sabbath, that it should be a day of *special* prayer. Some Christians have made it a point, to call their families together, before the setting of the sun on Saturday evening, that they might unitedly implore the presence and blessing of God, at the very commencement of holy time: An excellent practice, worthy to be universally adopted. Certain it is, that, in entering upon the Sabbath, we ought to lift up our hearts to God, for the assistance of the Holy Spirit, that we may perform every duty to his acceptance, and enjoy some lively anticipations of eternal rest.

Do we sincerely desire to sanctify the Lord's day? then we must be instant and fervent in prayer. Retiring to our closets, when it begins, we must shut out the world, and commune with the

Father of our spirits, in earnest supplications, for that preparation of heart, which he requires. We must pray over every portion of the Scriptures that we read, both before and after the perusal. We must pray when we lie down at night, and when we awake in the morning. When we rise from our beds again must our families and closets witness our devotions. Again must prayer precede and follow the reading of God's holy word. We must be particular and fervent in our supplications for the influences of the Divine Spirit to keep our minds in a praying frame every moment, so that, in the intervals of other duties, our confessions, petitions, and thanksgivings, may ascend, spontaneously, to the throne of grace. It can scarcely be necessary to add, that prayer must precede, accompany, and follow, our meditations upon the sermons which we hear, and the religious books which we read;—that the evening sacrifice of the family must not be omitted;—that the Sabbath must be ended, as it was begun, with prayer.

3 Some portion of every Lord's day, should be spent in self-examination. As the careful and experienced mariner often makes use of the quadrant and the lead to ascertain where he is, so should we endeavor to keep our spiritual reckoning, by a frequent and deliberate use of the Scriptures, in the way of self-examination. Once a week is by no means often enough. We are bound to commune, every day, with our own hearts; to examine the temper of our minds;

and to scrutinize the motives by which we are actuated. But these duties are more especially binding, I think, on the Sabbath. If some persons, in defiance of God's law, avail themselves of the leisure, which the sacred rest affords, to adjust their accounts and post their books, how much more should we regularly embrace so favorable an opportunity to inquire, how matters stand between God and our souls.

Let us, then, make it an invariable rule to call ourselves to a strict account, on Saturday evening, in regard to the manner in which we have spent the preceding week; interrogating ourselves, as in the Divine presence, what we have done to advance the interests of true religion; what preparations we have made for the Sabbath, and for heaven; and what sins of thought, word, and deed, we have been guilty of. On the morning of the Lord's day let us resume the scrutiny, going over all the circumstances of our guilt, on purpose to make way for deep and sincere repentance. Let serious self-examination form the personal application of every portion of Scripture that we read, and of the public discourses which we hear. Particularly, when the Sabbath is drawing to a close, let us inquire, how we have spent it; what vain thoughts we have indulged; what formality has attended our worship; what instruction we have gained; what communion we have enjoyed with the Father and the Son, and whether or not we have made any progress in the divine life.

Z. X. Y.

ORIGINAL LETTER FROM THE
REV. PRESIDENT EDWARDS TO
THE REV. MR. BELLAMY.

Stockbridge, Dec. 1, 1757.

Rev. and dear Sir,

YESTERDAY I received your two letters of the 12th and 17th of November; but I neither saw nor heard any thing of Mr. Hill. I thank you for your concern that I may be useful in the world. I lately wrote you a letter informing you of our choice of a council to sit here on the 21st of this month, and inclosed in it a letter missive to Mr. Brinsmade, who is one of the council. I hope you have received it. Don't fail of letting me see you here; for I never wanted to see you more.

As to the question you ask about Christ's argument, in John x, 34, 35, 36, I observe,

First, that it is not all princes of the earth that are called Gods in the Old Testament; but only the princes of Israel that ruled over God's people. The princes that are called Gods, in that 82nd psalm, are, in the same sentence, distinguished from the princes of the nations of the world. *I have said, Ye are Gods; but ye shall die like men, and fall like one of the princes.*

Secondly; The reason why these princes of Israel were called Gods, was, that they, the rulers and judges of God's Israel, were figures of Him, who is the true King of the Jews and Prince of God's people, who is to rule over the house of Jacob forever, the Prince and Savior of God's church, or spiritual Israel, gathered from all nations of the earth; who is God indeed. The throne of Israel, or of God's people,

properly belonged to Christ. He only was the proper heir to that crown; and therefore the princes of Israel are said to sit upon the throne of the Lord, 1 Chron. xxix, 23; and the kingdom of Israel under kings of the house of David, is called *the kingdom of the Lord*, 2 Chron. xiii, 8. And because Christ took the throne as the Antitype of these kings therefore he is said to sit upon their throne, Luke i, 32. Thus the princes of Israel are called Gods, in this 82nd psalm, and sons of God, and all of them *children of the Most High*, being appointed types and remarkable representations of the true Son of God, and in him of the true God. They were called Gods and sons of God, in the same manner as the Levitical sacrifices were called an atonement for sin, and in the same manner as the manna was called the *bread of heaven* and *angels' food*. These things represented, and by special divine designation were figures of, the true atonement, and of Him, who was truly *angel's food*; and in the same sense as Saul, the person especially pointed at in the 82nd psalm, is called the *Lord's anointed*, or Messiah, as it is in the original, or Christ, which are the same. And it is to be observed, that these typical Gods, and judges of Israel, are distinguished from the true God and true Judge of God's people, (who was to come as their Antitype.) in the next sentence, Ps. lxxxii, 8 *Arise, O God, thou JUDGE of the earth, for thou shalt inherit all nations.* This is a wish for the coming of Christ, that king that should reign in righteousness and judge up-

rightly, who was to inherit the Gentiles as well as the Jews. And the words, as they stand in connexion with the two preceding verses, import thus much: "As to you, the temporal princes and judges of Israel, you are called Gods and sons of God, being exalted to the place of kings, judges and saviors of God's people, the kingdom and heritage of Christ. But you shall die like men and fall like other princes; whereby it appears that you are truly no Gods, nor is any one of you the true Son of God, which your injustice and oppression likewise show. But O that He, who is truly God, the true and just Judge and Savior (who is to be King over Gentiles as well as Jews.) would come and reign."

It is to be observed, that when it is said in this verse, *Arise, O God*, the word *God* is *Elohim*, the same that is used verse 6th, *I have said, Ye are Gods*.

Thirdly; As to those words of Christ, John x. 35, *If he called them Gods, UNTO WHOM THE WORD OF GOD CAME*, I suppose, that by the word of God coming to these princes of Israel is meant their being set forth by special and express divine designation to be types or figurative significations of God's mind. Those things which God had appointed to be types to signify his mind were a visible word. Types are called the word of the Lord, as in Zech xi, 10, 11, and iv, 4, 5, 6. The word of God came to the princes of Israel, both as they by God's ordering became subjects of a typical representation of divine things, which was a visible word of God, and also as

this was done by express divine designation, as they were marked out to this end by an express audible and legible word, as in Ex. xxii, 28, and Ps. lxxxii, 1. And, besides, the person they were appointed types of, was Christ, who is called the word of God. Thus the word of God came to Jacob as a type of Christ; 1 Kings xviii, 31. *And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, UNTO WHOM THE WORD OF THE LORD, CAME, saying, ISRAEL shall be thy name.* The word Israel is *Prince of God*, Jacob being by that express designation appointed as a type of Christ, (who is called by the name of Israel, Isaiah xlix, 3,) the true Prince of God, in his wrestling with God to save himself and his family from destruction by Esau, who came against him, and obtaining the blessing for himself and his seed. Now,

Fourthly; Christ's argument lies in these words, *the Scripture cannot be broken*. That word of God, by which they are called Gods as types of Him, who is truly God, must be verified; as they cannot be thus called unless the Antitype be truly God. They are so called as types of the Messiah, or of the *anointed One*, which is the same, or the *sanctified* or *Holy One*, or Him that was to be *sent*. See Dan. ix, 24, 25; Ps. lxxxix, 19, 20, and xvi, 10, and John ix, 7. But it was on this account, that the types or images of the Messiah were called Gods, because He, whom they represented, was God indeed. If He were not God, the word, by which they were called Gods, could not be verified; as the word, by which

the legal sacrifices were called an atonement and are said to atone for sin, was true in no other sense than as they had relation to the sacrifice of Christ, the true atonement. If Christ's sacrifice had not truly atoned for sin, the word, that called a representation of it an atonement, could not be verified. So, if Jesus Christ had not been the true *bread from heaven*, and *angel's food* indeed, the Scripture, that called the type of him *the bread of Heaven* and *angel's food*, would not have been verified, but would have been broken.

These, Sir, are my thoughts on John x, 34. &c.

I am yours

most affectionately,

J. EDWARDS.

P. S. Dec. 5.

Sir,

The opportunity for conveyance of my letters to ministers to be of the council, your way, not being very good, I have sent other letters desiring you to take the care of conveying them with all possible care and speed.

Mr. Bellamy.

LETTER TO A YOUNG FRIEND.

Boston, April 1, 1814.

My dear young Friend,

PERMIT one, who is desirous of your best good, to write a few lines on a subject, which has at times occupied your thoughts, and perhaps excited some resolutions in favor of a holy life.

You are just about to enter the busy world, having passed through the helpless state of infancy and childhood into the interesting period of youth. It is

probable your expectations of worldly happiness are great. You are pressing forward amid the throng in pursuit of happiness, eagerly seeking it in the acquisition of riches, honors, and pleasures.—A youthful imagination, naturally warm and glowing, attaches much more enjoyment to those scenes of life, which are yet untried, than experience will realize.

Riches you may think indispensably requisite to secure against the wants incident to frail human nature. Property is no doubt valuable, as it supplies us with necessary food and raiment and convenient accommodations, while residing in the present mutable state. To a benevolent mind it is also valuable, as it enables us to communicate happiness to others;—to extend the means of mental improvement, and of support to the sons and daughters of adversity. When judiciously applied it causes the widow's heart to leap for joy, decks with smiles the face of aged want, and dries up the tear of the orphan. Many a houseless stranger has been sheltered from the severity of inclement seasons, and had his life not only protracted, but rendered comfortable and useful. Many poor children have found an asylum, where they may dwell safely, secure from the guilt and ruin to which their helpless condition exposed them, and where they may receive instruction that fits them for present usefulness, and prepares them, through grace, for future happiness. Riches thus employed may prove inestimable blessings to their possessors.

But, my friend, pause, and in-

quire; are they generally thus employed? Alas, daily observation and experience evince the lamentable truth, that they are often *kept for the owners thereof to their hurt*. Some use them for the gratification of their sensual appetites, and debase the rational part of our nature. Others spend them to decorate their frail bodies. Some waste them in riotous living; while others sordidly hoard them up till *their rust is a witness against the possessor*.

O, my friend, what a miserable account must such persons give, at the day of final retribution! Wealth is a talent committed to us, and shall we *hide it in a napkin*, while multitudes are *perishing for lack of knowledge*, and others are suffering for daily sustenance?

What is there in honor that demands our anxious regard? It is fleeting as the passing zephyr; unsatisfying in its nature, and uncertain in its duration, and at best is but an imaginary good.

To be esteemed by the virtuous is desirable; to seek such persons for our intimates is wise, and calculated to promote our respectability and usefulness. But to be anxious for popular applause is foolish and criminal, and will prove prejudicial to our best interests. We shall be tempted to sacrifice truth and act inconsistently with the dictates of our own consciences. We shall incur the displeasure of our best friends, and the indignation of Him, *who ruleth over all, and is blessed for ever*. We may servilely flatter the great to succeed in a favorite project; and, after all our efforts, may be disappointed in

the attainment of either a real or supposed advantage. We may pant after some distinguished station in society, not sufficiently realizing the weight and responsibility attached to it, nor duly considering whether we are qualified to fill it. To preserve an unsullied reputation, so far as this can be done by discharging every duty, is incumbent on us; but to be desirous of vain applause will certainly be destructive of present and future peace. *Seek not the praise of men, but the honor that cometh of God only*. Would you possess lasting honor, *pursue the path of holiness*, and you will hereafter be approved before an assembled universe, and receive a *crown of glory which fadeth not away*.

What are the pleasures of the world, for which some are ready to sacrifice every thing truly valuable and even life itself? How many precious hours are devoted to prepare for such enjoyments? No expense is esteemed too great for ornaments and dress. Music, dancing, and cards, alternately lend their aid to dissipate reflection.—But all the retinue of pleasures cannot afford you a peaceful thought to cheer your dying hours. Then will you look in vain for comfort to your splendid equipage; to your costly furniture, and circles of pleasure. These will not avail you in the trying, closing, solemn scene!

No, my friend, there is no refuge at that gloomy period but religion; not the mere external religion of nominal professors; *but the religion of the heart, the religion of the blessed Jesus*. This will bestow riches, which are satisfying and durable. Yes, it

will make you an heir of glory; and you will finally, through the merits of the Savior, be received *into everlasting habitations*. Having obtained the pardon of sin, and an interest in Christ, you will have that peace, *which the world cannot give*, and of which it can never deprive you. The pleasures resulting from this source, are spiritual, refined, and never fail. Through eternity you will continually progress in likeness to God, in love, joy, and peace. Sorrow, sighing, and death, will never interrupt the tranquillity of the holy soul. The true Christian has joys in reserve, *which eye hath not seen, nor ear heard, nor the heart of man conceived*, in this state of imperfection. He will be permitted to see the glorious person of his Savior, and to unite with the millions of the redeemed, in ascribing praises to Him, who gave himself a ransom for the sins of our perishing race. One hour's communion, in secret prayer with his heavenly Father, is more precious to the Christian, than whole years of sensual delights. One glimpse of his Divine Savior will reconcile him to the loss of all created good. One foretaste of heaven, at the foot of the cross, is inconceivably valuable in his estimation. His outward condition may be poor and despicable; yet he would not for ten thousand worlds exchange situations with the prosperous unbeliever. *Possessing the favor of God, he has enough*. The love of Christ infinitely transcends every other good.

Sometimes, through the prevalence of corruption and the strength of temptation, he is

left to wander from his Father's house; but ere long he is enabled, through Divine mercy, to return, and to confess his guilt with shame and remorse. He meets again the beloved of his soul; peace ensues; and he is animated in the Christian course.

Now, my friend, seriously consider and compare the different states of the worldling and of the pious. Ask your own heart, which you prefer; a short life of pleasure on earth, or an eternity of blessedness in heaven? Do you wish to have God for your Father; the blessed Jesus for your Savior, Counsellor, and Friend; the Holy Spirit for your Teacher, Guide, and Sanctifier; Christians for your companions; and holy Angels for your associates; or *the friendship of the world*, which the Scriptures assure us *is enmity with God? Love not the world, nor the things of the world. If any man love the world, the love of the Father is not in him. Ye cannot serve God and Mammon.*

That you, my dear friend, may choose and pursue the path of truth and holiness, is the fervent unceasing prayer of your affectionate MYRA.

For the Panoplist.

THOUGHTS ON ACTS ix, 11.

Behold, he prayeth.

IN the context is presented one of the most interesting scenes, which men are ever called to witness. A wicked man is alarmed. A man of distinguished natural and acquired talents is brought to tremble in view of

the spirituality, purity, and extent of the divine law. A great and learned *Jew*, whose heart, according to the description he afterwards gave of it, was *enmity against God*, and that enmity was grown into such madness against the Christians, as led him to seek their entire extirpation from the earth, by means the most unjustifiable and malevolent;—a *Pharisee* of the Pharisees, who was filled with strong and deep-rooted prejudices against Christianity;—gives up all for Christ and his religion; *counts all things but loss for Christ*.

Of this man it is said, *Behold, he prayeth*. But what is the meaning of the inspired historian? Did Saul never pray before? Could a *Jewish Pharisee*, who was working his passage to heaven, who considered himself *as touching the law blameless*, who lived in all good conscience, and was a *Pharisee after the strictest sect*; could such a man refrain from prayer? The sect to which he belonged were remarkable for their long and public prayers. And no doubt Saul of Tarsus was distinguished for *his* learned, long, and apparently fervent, prayers. The meaning cannot be, that he never offered any sort or form of prayer till now; no doubt he was constant and able in that exercise. Still it is written of him, *Behold, he prayeth*. To this portion of holy writ there is attached important meaning. And what is it? Doubtless it is this; He never, till now, offered a *holy, acceptable, prayer*. Till now, his heart was never right with God. All his former sacrifices were full of blemishes; they were corrupt,

forbidden things. His *mouth spake*, out of the abundance of his totally wicked heart, which was as incapable of sending forth holy affections, as a corrupt fountain is of sending forth sweet streams, or as a salt fountain is of sending forth fresh water. While he was in the *flesh*, and he always had been till now, he possessed a *corrupt mind*, which he himself afterwards declared to be *enmity against God, and not subject to his law; neither indeed could it be*. Whence he draws the following conclusion, and it is a very rational one; *They that are in the flesh cannot please God*. Saul of Tarsus was, to use the plain language of our Savior, a *child of the devil*;—did his works, and was exceedingly industrious to perform the drudgery, which that infernal tyrant set him about. He was *exceeding mad, and persecuted the saints even to strange cities*.

A question may here arise, How could he then *live in all good conscience towards God*? Because his conscience, being misinformed, did not accuse him. With such a conscience, *he verily thought he ought to do many things contrary to the name of Jesus of Nazareth*. Had his conscience been duly enlightened, he would have found it harder than he did, *to kick against the pricks*. When the commandment came, *sin revived, and he died*; and no sooner was he born again, than he began to pray a holy prayer. He began, like a new born child, to enter upon a spiritual life. For the first time he cried to God aright. The prayer of the boasting Pharisee is changed for that of the humble

publican. Instead of applying to the chief priests for employment, he now submissively, and with the ardor of a Christian, cries to his Divine Savior, *Lord, what wilt thou have me to do?* So changed is the man, that his prayer, instead of *going out of feigned lips*, proceeds from a broken and contrite heart, which before he never knew. Having learned the way to the throne of grace, the Spirit of inspiration introduces the thought with the note of admiration, *Behold. Behold*, (it is worthy of very particular attention,) *he prayeth.*

EPSILON.

P. S. Should these plain thoughts be admitted, it is probable, Mr. Editor, that some deductions from the above exposition and remarks will be communicated. They are at your disposal.

For the Panoplist.

DIRECTIONS FOR HEARING THE GOSPEL.

In this country we are highly privileged, not only with the written word of God, but with a stated dispensation of it by ministers of the Gospel. It is of great importance, that we make a good use of this privilege. Our eternal all depends upon it. It will be to us either a *savor of death unto death*, or, a *savor of life unto life*. If we give diligent attention to it, and hear it aright, happy will be our condition. But if we refuse to give a listening ear, and harden our hearts against the motives of the Gospel, we shall suffer

great loss, and finally be cast into *outer darkness.*

Though such is the necessity of spiritual improvement, we find, by observation, that but few really profit by the preached word. Many wholly neglect it; and those, who do not, are often not much the wiser. Some are careless and inattentive, and go to the house of God as they would go to the theatre, or some other place of amusement, and not as to a place of spiritual instruction and worship. There are others more attentive, who yet complain of not profiting by what they hear.

To remedy this evil I would recommend the observance of the following rules, which I have found profitable to myself.

1. Before going to hear the word preached, endeavor to prepare your mind for its reception. The ground must be prepared, or it will be in vain to sow the seed. Lay aside the world with all its concerns and cares. Remember that you are to hear for your life. Remember that the preaching of the word is appointed by God for the salvation of souls;—that you have a soul to be saved; and that if saved at all, it will probably be saved by the ordinary means of grace. The age of miracles is over. You have no reason to expect a voice from heaven, or a revelation in any other miraculous way. The written word is divine revelation; and the preaching of it, when faithfully performed, is of the same use to us now, as a direct revelation was to the patriarchs.

2. To such a preparation add fervent prayer, that God would

solemnize your mind, and give you a teachable disposition. Implore him that his Spirit may fill your mind, and guard you from all unsuitable thoughts.

3. Remember that all the religious privileges you enjoy are of free grace; and that God would have dealt justly with you, had you been placed in ignorant idolatry like the Hindoo, or in a wretched delusion like the Mahometan. Remember that you are a poor perishing sinner, unless saved by divine grace. Remember that if you are not profited by the word, your condemnation will be the greater, as was the case with Capernaum and the other cities in which our Lord did his mighty works, because they remained in unbelief, in the splendor of so glorious a light. Go to the house of God humbled under such views, if you wish to profit. Be very careful, that you are not puffed up with a conceit of your understanding, righteousness, or station in the church or civil society. Such a conceit will effectually hinder your obtaining any good.

4. Cultivate a devotional spirit, by joining heartily in the prayers and praises of the congregation. Shut out all wandering thoughts in the performance of these duties. Be sensible that you have to do with a heart-searching God, who will detect all hypocrisy. By entering with spirit into these duties you will be the better prepared to hear with profit.

5. During the preaching of the word give your undivided attention to it. Store it up in your memory as much as possible. It would be of service to you in

recollecting what you have heard, if, during the delivery of a discourse, you would note the heads of it, and fix them in your memory. By remembering them, you will remember more easily the illustrations of them.

6. When you have returned from the house of worship, retire as soon as convenient, recollect as much of what you have heard as you can, and compare it with the Scriptures. Christ directed the Jews to search the Scriptures. The Bereans are called noble for comparing daily the doctrines, which the Apostles preached, with the Scriptures. By so doing you will find what has been said agreeable to the will of God; what you are to believe, and what to practise.

7. Look to God for a blessing on what you have heard. Let not this be done in a general manner only; but be particular, and introduce much of the sermon into your prayer. A great advantage will arise from this. If by the sermon you have been convinced of sin, confess that sin freely, and humbly implore pardon for it.

8. Converse on what you have heard, as you have opportunity. Different persons will naturally retain different parts of the same discourse. By stating these to each other, they will all profit by each other's observations.

9. Be particular in attending punctually on the preaching of the word. Let not trifling difficulties keep you away. You know not which portion of his word God will bless. Attend upon the whole, if possible.

10. Carry what you hear on

the Sabbath into the week, and conform your conduct to it. There is no part of the word but what is capable of a practical inference, which you may easily draw, if so disposed. Be careful that you make application to ~~to~~ yourself and not to your neighbor, which is very easy and natural, but very unprofitable.

11. Avoid a criticising spirit in hearing, and conversing about sermons. Many apparently well-meaning people indulge a secret vanity and pride in such criticisms, rob themselves of profit in hearing, and often, we have reason to fear, do much injury to the cause of Christ.

These directions, if diligently attended to, will have a tendency to remedy the great evil of not profiting in hearing the word. He that goes to hear with a humble, teachable, prayerful spirit, hears with attention, and afterwards prays over and reduces to practice what he hears, will, I trust, be blessed of God, and find that it was good for him to hear. He will find his mind enlarged, his soul fed, his strength renewed, and his joys increased.

A. D.

A SHORT SERMON. NO. IV.

I COR. VI. 20.

—*Glorify God in your body, and in your spirit, which are God's.*

THIS precept, addressed to Christians, is introduced by the apostle as an inference from the doctrine of redemption; and enforced by the exalted motives, which a just view of that doctrine is calculated to inspire.

Writing to the Corinthian converts, and through them to believers of every age and country, he saith; *What! know ye not, that your body is the temple of the Holy Ghost, which is in you, which ye have of God? And ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.*

Let as many, then, as profess to be Christians, and as many as wish to be Christians, inquire, what is the true import of this apostolic exhortation, and attend to the interesting consideration, by which it is enforced.

To glorify God, as this phrase is used by the inspired writers, denotes that disposition and conduct in man, by which God is honored;—by which his name is revered, his laws obeyed, his praise proclaimed;—by which, in a word, his will is done on earth, as in heaven. *To glorify God with, or in, the body and spirit*, therefore, is to consecrate to his service all the powers and faculties with which we are endowed. It is to regard his authority and will, in all our purposes and employments. It is, in substance, obedience—habitual, unreserved, universal obedience to him, who made and redeemed us.

Our text, thus expounded, furnishes a criterion of Christian character;—a standard for self-examination;—a rule, by which we may regulate our conduct in life. By it we may safely try any particular custom or habit, to which we are addicted;—any special employment, in which we occasionally engage;—any peculiar manner of appropriating our time;—any acts

which are neither expressly commanded nor forbidden in the Scriptures;—but more especially, that whole class of actions, which are usually denominated *amusements*, in all their varieties and forms. It is true, that the careless esteem these things, as matters of indifference in a moral point of view;—as acts, for which they are not accountable; as neither good nor bad, neither virtuous nor vicious, neither sinful nor holy. But they are not so viewed by Him, who hath said, that he *will bring every work into judgment with every secret thing*. They are not so viewed by those, who have devoted themselves sincerely and without reserve to his service; who desire and endeavor to glorify God with their bodies and spirits; who, *whether they eat or drink, or whatever they do*, act under the influence of the same habitual principle of obedience to the Divine will, aiming to do all to the glory of God. To such persons every custom, every habit, every practice, every appropriation of time, every employment of talents, becomes a matter of importance, and furnishes a case for the decision of conscience. In their estimation, not only those things, which are positively prescribed and precisely defined in the Scriptures, but all the actions of our lives, are morally good or evil. They consider no business, in which they engage, nor any acts which they perform, to be of an entirely indifferent character. For as every voluntary act has its motive, its object, and its probable effect, so has it the property of moral good or evil, according to this motive, this object, and this probable effect.

If, then, the Christian should glorify God with his body and spirit, we may readily and safely try the character of those actions, which are neither expressly commanded nor forbidden—we may be furnished with an unerring standard, by which we may at once regulate our conduct, with reference to those things, which are usually denominated matters of indifference. For example; fix in your mind some particular practice, if you please some amusement, which you wish to try by this test. Now to learn whether, as a Christian, you can consistently perform this act, consider whether you can propose any rational object, any good end, any beneficial effect. Will it be useful to yourself or others? Will it promote your health? Will it enlarge your mind? Will it improve your temper? Will it render you more pious or benevolent? In a word, will it either enable or dispose you to do more good? Can you, with a view to this utility, before you enter upon the act in question, consistently retire into your closet and ask a blessing upon it? Can you, at the close of the transaction, contemplate it with satisfaction, and give thanks unto God through our Lord Jesus Christ, for the privilege of rational enjoyment and actual improvement; for the good you have thus been enabled to acquire or to do? By these and similar inquiries we may learn, whether any questionable practice is proper for a Christian, and consistent with that self-dedication, which our text enjoins.

Let none, who profess to be Christians, excuse themselves from attending to this casuistry

with the plea, that the rule proposed is rigid and austere. For it is certainly the rule of the Gospel, and therefore the only safe rule for Christians. We are expressly commanded, *whether we eat or drink, or whatever we do, to do all to the glory of God.* And, with the same universal application to the past, we are directed to give thanks unto God always, *for all things, through our Lord Jesus Christ.*

Christians, make this rule, I beseech you, the test of all your conduct; of the appropriation of your time; of the employment of your property; of every practice, in which you engage, and every action, which you perform. The thoughtless and vain may assume some different standard of moral conduct; but whatever it may be, it will probably prove a snare to their souls. You may stop short in your inquiries concerning a particular practice, by saying, "It is the fashion; it is a common practice; it has existed for ages; great men, and even good men, have sanctioned it by their example." All these are dangerous and delusive standards. Do you make general custom your rule of action? The command of Heaven is, *Thou shalt not follow a multitude to do evil.* Do you allege the authority of great men, to justify your practice? Great men are not always good; nay, the Scripture saith, *Not many wise, not many mighty, not many noble are called.* Do you appeal, for your justification, to the example of those, who have been esteemed good men—pious and benevolent? Here too, to say the least, you fix on a very imperfect cri-

terion. For we may be deceived, by the mere semblance of goodness; we may account those good, who are mere hypocrites and formalists in worship, and selfish time-servers in morality. Beside, if the example of really good men in this imperfect state, were to be made the standard of action, we might select from the falls of one, and the foibles of another, an example for every vanity; yea, for every crime under heaven. No; the truth is, that there is no universal test and safe criterion of conduct, but the one furnished by our text; and the man, who shrinks from an investigation of his character by this standard, and refuses to regulate his practice according to this rule, has not devoted himself without reserve to the service of God; whatever he may profess, he is not a Christian; his religion is vain; his faith is dead; he is yet in his sins; his hope will be finally cut off and perish.

Once more, therefore, let me exhort all, who pretend to be Christians, to bring their characters, their habits, their practices, their employments, yea, all their pursuits, to this standard. Be not deceived, I intreat you, by the delusive standards of the thoughtless, and the fallacious glosses of the crafty. Let not the unmeaning epithets of *innocent amusements*, and *harmless recreations*, draw you into those practices, which you cannot justify; which your hearts condemn; which, you are persuaded, will not glorify your God and Redeemer. Remember the woe pronounced upon those, *who call evil good, and good evil.* Forget not that you are accountable

creatures, and that every action will be brought into judgment, with every secret thing. Recollect that you are not your own; that you are bought with a price; that you are therefore bound to glorify God in your body and

spirit, which are God's. Finally, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord. Whether you eat or drink, or whatever you do, do all to the glory of God. Amen.

MISCELLANEOUS.

LIFE OF NELSON.

To the Editor of the Panoplist.

Sir,

I send for publication, if you think proper, a few remarks on the Life of Nelson, as an antidote to the fascinating but pernicious influence of such a character upon the minds of young men.

L.

HORATIO NELSON, the son of a clergyman, entered the navy in a ship commanded by his uncle; and, though of a feeble constitution, rose by his own merit to be the greatest admiral of whom England has ever boasted. Till he fought himself into notice, he often experienced, as he conceived, great neglect and injustice; and repeatedly resolved to abandon the service for ever. From this resolution he was dissuaded by his friends; and he determined that he would have a gazette of his own, which should tell the world his deeds, without dependence on the caprice of any man.

He was engaged in about one hundred and twenty battles, and lost, in the service of his country, an eye and his right arm. Among the victories gained by him was one under the command of Lord St. Vincent, of which his Lordship took the honor, and Nelson was scarcely named.

The battle of the Nile, the bat-

tle of Copenhagen, and the battle of Trafalgar;—three as splendid victories as were ever won upon the sea;—brought as much honor to Nelson, and as much solid benefit to his country, as were ever the result of naval skill and bravery in any British admiral. He possessed a mind of the first order;—quick, clear, comprehensive, of great decision and much correctness. He saw intuitively in every emergency what was proper to be done; decided instantly; and executed his decisions with an ardor of mind—a promptitude and courage, which nothing could resist. Such ardor, decision, and boldness, in a mind less intuitively correct, would have been rashness. But Nelson was not rash; he saw all that could be done up to the very point of rashness; and decided upon the highest practicable achievement, with as much precision, coolness, and confidence, as he could have done, if his soul had not been on fire. He seldom failed in any attempt, which he planned, and in which he commanded. It is to the above traits in his character, that all his victories are to be ascribed. These traits constituted his greatness. His mind illumined a vast circumference, within which all things lay ex-

posed to perfect view. While others reconnoitred, he saw by a blaze of intuition. While others deliberated, he decided. While they loitered to wait for the coincidence of circumstances, he compelled circumstances to his aid and conquered. *I came, saw, and conquered*, is the laconic language, which Nelson might have employed as well as Cæsar, in giving the account of his victories.

In the above view of his character, and so far as a mere military character can with propriety be admired, I have never been more gratified with the character of any man. In his whole course, no painful disappointments intervene to excite unavailing regret. No opportunity is lost. Wherever Nelson is, all is done that you expect; all that you can desire, so far as it depends on him. Few such minds are found; for a few only are enough to save or to destroy nations, as they are made by Heaven the instruments of salvation, or the ministers of divine anger. Pitt and Nelson were instruments of salvation; while Bonaparte alone was sufficient to execute the wrath of God upon guilty nations.

Nelson's natural disposition was affectionate and amiable: his moral character was in some respects good, in others very defective. His honesty was inflexible. Money was not indeed his object; but if it had been, there is reason to believe he never would have stooped to knavish practices to obtain it. He was not envious. Though glory was the supreme object of his desire, he sought it not by diminishing the lustre of another's

name, but by surpassing him in illustrious actions. He was also patriotic and incorruptible. But he was guilty of profaneness; a sin which no greatness, and no lustre of glory, can cancel or hide.

He was incontinent. Horatia Nelson, a child about five years old at the time of his death, was supposed to be his daughter by an illicit connexion. He suffered his affections to be diverted from an affectionate wife, and became attached to infatuation to Lady Hamilton, a woman of great accomplishments, and of a mind, as to vigor, not unlike his own. He separated from his wife, on account of his alienated affections, and spent all his time on land in the society of Lady Hamilton. His biographer suspects, that there was no criminal intercourse. But had he been a Christian, this inspired interrogation, *Can a man take fire in his bosom and his clothes not be burned?* might have led him to suspect, that such unlawful ardent affection did not content itself with professions, and mere acts of courtesy. It has been rumored, that Nelson was a pious man; and it is with deep regret I am obliged to say, that no evidence appears of the fact; but much to the contrary. The most that can be said is, that he was a believer in Revelation, and in the particular providence of God; that he offered up prayers to Him before battle, and returned thanks after victory; and, on some occasions, used the *language* of resignation to his will. But it is manifest to demonstration, that his supreme object was glory—personal glory;—that his great moral principle was patriotism,

the love of his country more than the love of God, and the love of country as identified with himself, and as the means of promoting *his* glory. Dissolve that association, and leave out his supreme hatred of the French;—let the only guarantee be his real love to God or real benevolence to man, and in the tempest of passion and temptation he would have been like a ship without anchor, rudder, or compass, driven about of fierce winds. His moral character is also incompatible with piety, and there is not in his whole life, in none of his prayers, any recorded confession of sin, any apparent sense of sin, or any penitential feelings. There is no recognition of the atonement, no mention even of the name of the Savior, and no allusion, from which it would be inferred, that he had even heard of a Savior. His death was by no means, even in appearance, the death of a good man. Not a word do we hear in this solemn moment about pardon, or mercy, or heaven. "I have done my duty," he exclaimed often, by which it is too obvious he meant his duty to his king and country as a good subject, rather than to God as an accountable creature. His mind is occupied with thoughts of Lady Hamilton, his daughter, and the victory which was deciding in his favor; and from the pinnacle of worldly fame, in the full blaze of terrestrial glory, he went to judgment to receive his eternal destination according to the deeds done in the body. The tendency of his example, and of his biography, will be doubtless to excite in the breast of thousands the throbbings of ambition; to inspire the same kind of

patriotism which he felt, and to exalt and perpetuate the prowess of the British navy. As, however, he uniformly disobeyed the orders of his superiors, when he judged the good of the nation demanded it, and always judged correctly, and covered himself with glory by doing so, in consequence of his peculiar intuition and decision, I should imagine the example would be dangerous, and, if imitated, extensively ruinous, when attempted by minds less infallible than his own. The moral tendency of the life of Nelson is, on the whole, to make heroes and patriots of the Roman school, but not of the school of Christ; and to render moral character itself a trifling consideration, the want of which may be compensated by greatness of intellect, and splendid achievements, and worldly glory. Should any youthful bosom be inflamed by such unhallowed fire in reading his life, it is a providential favor that we have from his own lips a disclosure, which ought in a moment to extinguish it.

"There is no true happiness in this life, and in my present state I could quit it with a smile. Believe me, my only wish is, to sink with honor into the grave; and when that shall please God, I shall meet death with a smile. Not that I am insensible to the honor my king and country have heaped upon me; so much more than any officer could desire. Yet am I ready to quit this world of trouble, and envy none but those of the estate six feet by two."*

This was written soon after the battle of the Nile.

* Vol. ii, p. 40.

For the Panoplist.

ON THE KNOWLEDGE OF THE
HEART.

THE ancient philosophers, who made critical observations upon the powers and pursuits of man, pronounced it to be his most uncommon acquirement to become acquainted with himself. Hence arose that admired precept of antiquity, "*Man, know thyself;*" and hence the enlarged aphorism of a Christian poet,

"Man, know thyself: all wisdom centres there."

We may penetrate into the characters of those who surround us; we may learn the habits, dispositions, and languages of foreign nations; we may become acquainted with all the properties of the globe that we inhabit,—the course of its rivers, the height of its mountains,—the treasures that are concealed in its secret caverns; we may gain a knowledge of the deeds of blood that in past and present ages have stained its surface; we may follow science, as she soars to the heavens, find the places of the stars, call them by their names, compute their distances, magnitude and periods of rotation; yet, if we span the whole circle of the universe, we may return, and find mysteries in the little empire within, to perplex our researches, and baffle our keenest penetration. We have heard and felt much of the *monitor within*; but whoever attempts to trace his actions to their first spring, and his designs to their real source, will be convinced that he has also an *advocate within*. When this advocate

perceives the eye of the mind turned inward, it strengthens itself to repel the pursuit; but if it finds indications of a resolute search, it casts obstacles in the way; it spreads a veil over what is sought to be investigated; softens errors into virtues; presents crimes as inadvertences; endeavors to pervert the firmness of reason, the judge, and to silence the voice of conscience, the accuser. All this results from the natural selfishness of the human heart; it assumes as many shapes, as fancy can devise; it flies from reproof, and *will not come to the light, lest its deeds should be reprov'd*. Its object is to keep the soul ignorant of herself, to deceive her into compliance; to force her into submission. But both our duty and happiness require, that this dominion should be broken, and the first step towards it, is to think humbly of ourselves. We are beings who have received much, and are accountable for it; who are placed in a state of trial, with a law of rectitude before us; who are subject to many afflictions, liable to many errors, bearing within us much which needs to be regulated, reformed, or taken away, and bound to an eternal destination of happiness or misery. What is there in this description to awaken pride, or to justify vanity? Every thing around excites us to watchfulness; every thing within to humility. We should esteem it a great unhappiness to have a friend, whose real sentiments were sedulously concealed from us, and whose character we could not decypher; how much more uncomfortable and dangerous to

remain ignorant of our own character.

Self-knowledge, though not the growth of an hour, or matured by a few experiments, is attainable by perseverance, and brings an ample recompense for the toil. It is necessary to self-control; for we must become acquainted with our prevailing errors, and their probable sources, before we can be successful in reforming them. Must not the physician understand the disease, before he applies the remedy? The soul from a knowledge of its most vulnerable parts, knows better where to station its strongest guards; how to arouse its slumbering energies to some difficult virtue; and how to quell the mutinous passions, till, like some wise monarch who has reduced his realm to submission, it at length wields an undisputed sceptre, and tranquilly exercises its legitimate powers.

Self-knowledge is necessary to mental and spiritual improvement. Hence arises its great importance to the young, whose principal care ought to be to improve. He, who wishes to acquire knowledge, must be convinced that he possesses little; and, if he candidly observes his own deficiencies, the limited nature of his attainments, and the imperfect use he makes of those attainments, he will feel inclined to that humble and teachable disposition, which is the beginning of all true wisdom. It is the attempt of vanity to repress this conviction; to make the mind contented with superficial knowledge, or to inflate it with the pride of showy accomplishments; because the sway of vanity, like

that of all despotic governments, is built upon the ignorance and the weakness of the subject.

Self-knowledge is favorable to the virtue of candor. When we perceive errors and imperfections in others, this teaches us that we are also chargeable with the same; and when we feel inclined to condemn some more prominent failure, this points within our own hearts to the same sources of frailty, and teaches us, that in the same circumstances our own conduct might have been equally censurable. This represses the spirit of calumny and detraction; those poisons of human kindness. This repeats with new feeling the injunction of our Savior; *Judge not, that ye be not judged*; and, from the conviction that we ourselves are *compassed with infirmity*, excites that charitable temper, which, to borrow the inimitable illustration of Scripture, *beareth all things, vaunteth not itself, thinketh no evil*.

Self-knowledge is favorable to our own enjoyment. Most of the repining and discontentment of mankind arise from their cherishing too high an opinion of themselves. This leads them to expect much deference, and to be angry if they do not receive it; to fancy slights, ill treatment, or partiality, where none were intended; and to be vindictive, when they meet with real injuries. But self-knowledge teaches us not to expect more attention than we really deserve; not to overrate our talents, nor place ourselves in situations where we are unqualified to perform a suitable part. Thus it preserves us from much unhappiness and dis-

grace, leads us to be grateful for small instances of kindness, and to be patient under misrepresentations and injuries. For if these actions which 'are despised among men,' have arisen from pure and disinterested motives, it teaches us to extract from those very motives, a pleasure which human applause could never have bestowed. Do I proceed too far when I assert, that self-knowledge is necessary to our acceptance with heaven? It is the parent of humility; and with this we must be clothed, before we can hope for the divine favor.

If a high opinion of our own merits makes us disgusting to our fellow-creatures, how sinful must it cause us to appear in the sight of One, who sees all our hidden imperfections, whose eye pierces every disguise by which we deceive others, and possibly delude ourselves, and in whose sight our greatest follies and errors are more excusable than our pride. The assurances of his favor are given only to those of a humble and contrite heart. He has promised to bring down *the loftiness of man, to scorn the scorers, but to give grace unto the lowly.*

Self-knowledge is favorable to the promotion of piety. It has already been exhibited as the parent of humility;—and without humility there can be no piety. He, who cultivates an acquaintance with his own heart, will perceive that the frequency of his sins demands constant watchfulness, and that his strongest resolutions often betray their trust; he will feel the necessity of goodness, and his own inability to keep its law perfectly. A

deep feeling of these wants and weaknesses will teach him the necessity of divine assistance, and his dependence upon God; and will increase the fervency of his petitions, that "what is dark he would illumine, what is low, raise and support." Thus a knowledge of the heart is a powerful preparative for the reception and operation of that Spirit, *who leadeth into all truth.* Neither let us suppose, that self-knowledge, though of difficult acquirement, will be a source of mental reproach and mortification only. If it brings latent errors to light, and thus gives pain to the spirit, the pain is salutary and bears with it a sure remedy the desire of reformation. But self-knowledge will not always act the part of an accuser; it will sometimes point out disinterested motives, and virtuous actions, and present you the exquisite reward of conscious rectitude. Let us then strive to gain a knowledge of our own hearts, and to scrutinize carefully the actions of our lives.

"Tis greatly wise to talk with our past hours,
"And ask them what report they bore to heaven."
YOUNG.

Let us then erect a tribunal within, before which the deeds of every day shall pass in nightly review. Let us give it power to censure folly, to encourage goodness, and to penetrate into those hidden motives, which elude the eyes of our fellow men. We shall find ourselves animated to virtue by the approbation of our consciences, and deterred from transgression by the assurance of meeting, in the silence of our apartment, an image of the last tribunal. March 26, 1814.

For the Panoplist.

EFFORTS TO PROMOTE THE OBSERVANCE OF THE LORD'S DAY.

Mr. Editor,

I HAVE been highly gratified with the exertions of the Legislature of Massachusetts, and of individuals, for promoting the due observation of the Lord's day. I cannot but view them as a day-star, casting a ray of hope on our benighted country. Although various associations have been formed, and much has been done towards the accomplishment of this benevolent object; yet with nothing have I been more pleased, than with what has been done by the Middlesex Convention.

Their proceedings, both at their first meeting in Burlington, at their adjourned meeting in Concord, with the report of their committee; the laws of Massachusetts, for promoting the due observation of the Lord's day; and the very able report of the Legislature upon the

subject; copious and minute directions to Tythingmen, and others, how to proceed in executing the laws, and an address to the public, have lately been published, in a cheap and convenient form.

This interesting pamphlet is sold, at No. 50, Cornhill, Boston, at the very low price of \$3 a hundred. It is worthy of the serious perusal of all who regard the Sabbath, or the welfare of their country: and I cannot but hope, that all the charitably disposed will interest themselves, in its extensive circulation. It would, no doubt, greatly promote the cause of piety and good morals, especially among the children and youth, if a copy of it could go into every family in the Commonwealth.

The profanation of the Sabbath is one of the enormous sins of our country, and we shall groan under the judgments of heaven until it be removed.

JUNIUS.

RELIGIOUS INTELLIGENCE.

APPENDIX (B.) TO THE REPORT OF THE PRUDENTIAL COMMITTEE TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

[When the missionaries were brought back to Bombay, they heard that they had been considered as prisoners of war, and were charged with having violated a parole. This charge they refute in the first part of the following memorial. The refutation proved to be unnecessary, as the Governor explicitly declared, after reading it, that he had never considered them as prisoners of war, nor as bound by a parole. They were judicious, however, in meeting a charge of so serious a nature, and which they had reason to suppose had received some sanction from persons in authority. It had even been surmised in Bombay, that they were political spies.

The concluding part of the memorial will speak to the understanding, the conscience, and the feelings, of every reader.]

Copy of a Letter to the Right Honorable, the Governor, dated Bombay Harbor, on board the Honorable Company's Cruiser Ternate, Dec. 4, 1813.

*To the Right Honorable Sir Evan Nepean, Baronet, Governor,
 &c. &c. &c. of Bombay.*

Right Honorable Sir,

It has pleased a wise and holy Providence to return us to this place, and in circumstances on many accounts extremely unpleasant. But we have learnt with peculiar distress, that your Excellency, besides having felt officially obliged to interrupt our voyage, on which we were well advanced towards the Island of Ceylon, has conceived our conduct to have been inconsistent with the duties of our profession, and with the obligations arising from the indulgence and attentions, which we had the honor to receive from your Excellency, during our stay in Bombay.

Did the present case concern ourselves merely, and were the consequences depending on its decision to fall on us alone, we are happy in the belief, that your Excellency is not one of those ungracious rulers, who condemn without allowing the accused to be heard in his own defence. But with how much greater confidence ought we to hope and pray for an indulgent and attentive hearing, while we stand so highly impeached as the ministers of Jesus—the living God. If we have departed from the path of Christian simplicity and innocence;—if we have prostituted the confidence, inspired by our sacred office, to the base purpose of deception;—if, under the cover of zeal for God, we have dared to engage in the infamous designs of political intrigue, we have wounded our Savior, in the house of his friends;—we have brought an awful scandal on the Christian name, and done what tends to destroy all confidence in the Missionary character, and to delay that period, which is the object of Christian hope, when the heathen shall all be gathered unto Christ.

As these mournful consequences must follow necessarily upon our guilt, we should be uncharitable indeed to believe, that your Excellency, whose standing is so high, not only in the political but in the religious world, and whose decision on the subject is of such great importance, would not, like ourselves, earnestly desire that our characters, if possible, should stand without reproach.

Whether we can say any thing to remove, or even extenuate, our imputed crime and guilt, is not for us to decide. It is the prerogative of Him, who has seen all that we have done, and before whom our conduct is sealed up for judgment and eternity. We do, however, hope, that after having read what we now desire to offer, your Excellency will at least believe we have acted with Christian honesty, integrity, and zeal, though our zeal should still seem to have been inordinate, and our measures indiscreet.

We have understood, that we are charged with having violated the obligations of a parole—obligations so universally held sacred, and which so materially mitigate the calamities of war. We confess, that, we are in a great measure ignorant of the laws of nations; and are sensible, that ever since we have been in the country, we have been exposed to numerous though involuntary errors in those

painful transactions relative to Government, which, as ministers of peace, we had little reason to expect. If we have violated the obligations of parole, we have certainly done it through ignorance; though we did not act without careful consideration.

We had been warned, as your Excellency has seen, by our Reverend and beloved Patrons at home, and we were disposed most entirely ourselves, to be particularly cautious in our conduct, on account of the unhappy war in which our country is engaged. We felt therefore under peculiar obligations to examine the subject according to our ability; and it appears to us in the following light.

We were originally ordered to leave the country, long before any intelligence of the war had arrived in India; and the same orders included unimpeached and well recommended English Missionaries, in precisely the same terms as ourselves: for both which reasons we could not consider these orders as having any relation to our national character, and much less as making us prisoners of war, or afterwards to be exercised upon us as such.

On our arrival at Bombay, we were informed by R. T. Goodwin, Esq. the chief magistrate of Police, that Government would not allow us to remain in the country, on account of orders which had been received from Bengal. These orders must have left Calcutta before any intelligence of the war had reached that place, having then but just arrived overland at Bombay. Mr. Goodwin's communication to us therefore did not, as we conceive, regard us as prisoners of war; nor did he intimate, that we were to be considered as such. He directed us to procure ourselves a passage to England, and to give him information of our place of residence. We replied, that we had not the means of procuring ourselves a passage to England. We certainly did not suppose, that what passed at this time amounted, either to an express, or an implied, parole; that we had laid ourselves under any of the obligations, or that we were to enjoy any of the peculiar privileges, of a parole. Nor did we suppose, that the liberty, with which we left the office, resulted from any thing which had been transacted there; much less from any peculiar confidence reposed in us, as we were then under severe censure.

We had other reasons for supposing we were entirely free from the obligations of a parole. We did indeed think, that no one could consider us to be under such obligations, while we did not enjoy the provision usually made for prisoners of war;—while we were defraying expenses exceeding our means, and while expecting to be sent to a land of strangers, without the prospect of a provision there.

Besides, we have been led frequently to inquire, whether peaceably behaved gentlemen, being found in a civilized state, at the commencement of a war between that state and their own, are usually considered as prisoners of war.—We were uniformly answered "*No*"—And from the nature of the case, as well as numerous facts, we supposed "*No*" the only rational answer.

But we certainly had a higher reason for believing that we were

not to be considered as prisoners of war. We had declared ourselves—and our declaration had received the confidence of your Excellency, and of the Governor General—to be the Ambassadors of the Prince of Peace, employed in his service, and devoted to that alone. We knew that we were parties in no war, and we believed that we were the friends of all men. We thought we could not be considered as prisoners of war, while adhering to the peaceable maxims of our Divine Lord—the common Redeemer—the God of England and America, before whom both nations, and all nations, are as one.

Shortly after our arrival in Bombay, we presented to your Excellency a statement of our proceedings in Bengal, and of the object of our Mission; accompanied by the official instructions under which we were to act. The liberality and kindness, with which your Excellency was pleased to view these documents, exacted our gratitude, and animated our hearts. Distressing as our circumstances had been, and conscious as we were of the integrity of our hearts, and the sacredness of our object, we received your Excellency's favor as a signal blessing from Heaven; we indulged the most pleasing hopes; *we thanked God, and took courage.*

The attention your Excellency was pleased to bestow upon our subsequent addresses, we thankfully acknowledge. The indulgent confidence with which you viewed us, and the kind attentions which we continually received, were flattering to our hearts, and increased our desire of doing that, and that only, which should be agreeable to you. But while they attached our hearts, we should have mistaken their intention, had we considered them as shown for our personal merits, and not as the effusions of a pious and liberal mind, and to us as ministers of the Gospel, for our work's sake.

While, however, in all our requests to your Excellency, we solicited what we thought would be for the honor of Christ, we never had occasion to ask for a greater degree of personal liberty, than we at first enjoyed. From the time of our first visit to the Police, we were not aware that any additional liberty was granted, any new restrictions added, any old one removed, any pledge required, or that any act of our own laid us under any restraining obligation, not to be found in the nature of our character as Christians, or our office as ministers of the Gospel. We were not aware of any other difference made in our relation to Government, than that which arose from an orderly and Christian conduct, and from those high and unsolicited attentions, which were never due to us as men, but only to the ministerial character, which we hope was unsullied before we left Bombay.

Your Excellency will allow us to express our honest belief, that the liberty we had, when we left Bombay, was the same that was given us before we had made any communications to you, or had received those kind attentions which we most thankfully acknowledge. We of course felt ourselves under obligation to act, not as American prisoners on parole, but as Missionaries of Jesus, and to regulate ourselves by the inspired directions and holy examples, which are to guide the ministers of the cross.

In thus considering ourselves, we felt indeed as having in general terms the sanction of your Excellency; whom we had understood to say, that we were not prisoners of war, but harmless, inoffensive men, whose weapons of warfare were not carnal but spiritual.

We have observed, that we felt under obligation to regulate ourselves by the inspired directions and holy examples of the Bible. If we know our own hearts, these, and these alone, influenced our minds, not with the delusive force of novelty, but with the permanence of a conviction settled by meditation, and unaltered in the midst of delay and trials, and the darkest prospects.

Long before we were ordained to the Gospel Ministry, it became with us a solemn inquiry, in what part of the world it was the will of Christ we should preach his Gospel. In Christian countries we saw thousands of ministers, innumerable Bibles and other religious books, to guide immortal souls to everlasting life.

We looked upon the heathen, and alas! though so many ages had passed away, three fourths of the inhabitants of the globe had not been told, that Jesus *had tasted death for every man*. We saw them following their fathers in successive millions to eternal death. The view was overwhelming—the convictions of our own duty were as clear as noon, and our desire was ardent to bear to the dying heathen, *the glad tidings of great joy*—to declare to them Him who had said, *look unto me and be ye saved, all the ends of the earth*; and who, after he had brought from the grave the body crucified for men, said, *Go—teach all nations—He that believeth shall be saved, and he that believeth not shall be damned*.

Affected and convinced as we were, though fastened to our country by the strongest ties;—though we had aged parents to comfort, and beloved friends to enjoy;—though urged by affectionate congregations to stay and preach the Gospel to them;—we were compelled to leave all and come to this land, with the prospect of no temporal advantage, but with the prospect, the certainty, of much temporal loss, and even of suffering too, should our lot be cast under a heathen government, as the experience of all ages warned us to expect. We were determined, as we thought, to deliver our message at the hazard of every personal convenience or suffering, trusting in God who guides the ways of all men, and willing to abide his allotments.

Right Honorable Sir, thus we were devoted to a work of which we are, and ever shall be, infinitely unworthy;—devoted for reasons which can never lose their force, but whose weight in our own case had been increasing by all the preparations we had made, and by all the information we had acquired. Before we left Bombay we had spent more than a year in different parts of India;—had conversed with many gentlemen, clergy and laity, on the subject of Missions;—had learnt much of the language, manners and customs of the people; and had become more deeply impressed with their wretchedness, and the duty of publishing to them the blessings of the Gospel. While we enjoyed these advantages, we trusted we had acquired a valuable degree of preparation for a prudent and useful

management of a Christian Mission; which made it more than ever our duty to preach to the heathen.

We were standing on heathen ground. We were surrounded by immortal beings, polluted by idolatry, dead in sin, and exposed to hell. There was not one messenger to a million, among all the idolaters of India, to preach Jesus to them. There was enough before our eyes to convince us, that the command of Christ to teach all nations had not been thoroughly fulfilled; and we knew that it had never been revoked. We had for years been preparing; and we had come to this country for no other purpose than to obey this command. But now we were called upon to relinquish the purpose which had been so long conceived—to abandon the work for which we had been so long preparing—and to depart, not only from the particular field which we had entered, but from the heathen altogether.—We were commanded by a government we revered, a government exalted, as an enlightened and a Christian government, among the nations of the earth—a government, under which Christian people have been active beyond a parallel in modern ages, in their efforts for the universal diffusion of Christian knowledge;—and, what was peculiarly distressing, your Excellency had considered it your official duty to execute upon us orders, which would remove us from this *field white already to the harvest*.

Thus situated, what could we? as Ministers of Christ, what ought we to have done? The miseries of the heathen were before us. The command of Christ remained in full force. We had hoped, and prayed, and waited—till almost the day on which the orders for our going were to be executed, our work defeated, and our prospect of preaching to the heathen destroyed. We ask again what could we? We appeal to your own Christian feelings, what ought we to have done? That the Gospel should be preached to these heathen we knew was according to the will of Christ. If by any means we could do this, though we had been forbidden, we thought, (we say it with all possible deference,) that we ought to obey God rather than man.

There did seem to be a way authorized by the Holy Scriptures, which, though doubtful in its issue, furnished, we thought, considerable prospect of success. It was to escape and reach Ceylon, where we had been assured of protection and encouragement. Paul and Barnabas escaped from Thessalonica; and again Paul was let down in a basket by the wall of Damascus, while he knew that the highest civil authority of the city was waiting to apprehend him.

We stand far behind apostles, those venerable Messengers of the Lord; but though so far behind them, yet, as Ministers of the same Lord, we feel bound in duty to plead their example, especially when we consider ourselves, if prevented from doing our work in one city, under a command of our Lord *to flee to another*. This we attempted, but without success; and for this attempt we now stand so highly impeached.

Amidst the distress which unavoidably results from the imputation of guilt, it affords us consolation to reflect, that until we left

Bombay, our character, by a fair testimony, both here and at Calcutta, stood unimpeached.

If this single act does really bring guilt upon our souls; if it does justly destroy the confidence previously reposed in our characters; how can we justify Apostles and others, of whom the world was not worthy, who in like manner fled from city to city rather than abandon their work?

Such, Right Honorable Sir, is the statement which we have thought it our duty to submit to your serious consideration. We should be happy indeed, should it remove from our characters the imputation of guilt. Confident as we are of none other than the best intentions, we most earnestly hope, and anxiously desire, it may, and pray that the time may not be distant, when we shall be freed from the painful duty of vindicating ourselves, and when we shall enter with joy and thanksgiving upon that work, for which we are literally strangers and pilgrims, and have no certain dwelling place. But the matter rests with God. On Him we will endeavor quietly and patiently to wait;—to Him we will look to bear us through our present trials—to publish his own Gospel to the dying Heathen, and to honor his dishonored Son among all nations.

We have the honor to be, Right Honorable Sir,
With the highest respect, your Excellency's
Most obedient and most humble servants,

GORDON HALL,
SAMUEL NOTT.

APPENDIX (C.)

[Letters from the Rev. Thomas Thomason of Calcutta, addressed to one of the missionaries at Bombay, the last of which was received Dec. 10, 1813.]

My dear Sir,

Oct. 8, 1813.

I HAVE been favored by your two letters, and to save the post of this evening write in haste to say, that Mr. Udney seems to think that some attempt may be made with Earl Moira to interest him in your favor; but how, or of what nature, he has not intimated. I am now going to wait upon him. No time will be lost in doing what can be done; nor, if any thing is to be done effectually, ought a moment to be thrown away. You shall hear as soon as any thing may be concluded.

We are deeply concerned in all your motions, and shall feel most happy and thankful to God, if any thing should arise favorable to all our desires. It will be from *Him*. Vain is the help of man.

Yours affectionately,

THOMAS THOMASON.

My dear Sir,

Oct. 13, 1813.

It has been no easy matter to know how to proceed in your business. At first we determined on an address to Lord Moira, to be signed by Mr. Udney, Dr. Carey, and myself. After preparing the letter we demurred about the expediency of addressing Lord Moira, on so delicate a business, so soon after his entering on the gov-

ernment, especially as we had to plead, not for Missionaries merely, but for *American* Missionaries; and moreover to urge a *revocation of a government order*, even while Lord Minto, the Ex-Governor General, was upon the spot.

On the whole, we thought it best to apply first to Lord Minto; and this morning I have had a long interview with him. I showed him a copy of your last letter, and also of the letter of the Board of Commissioners for Foreign Missions, appointing us to act in India. This I did in order to explain why we interested ourselves individually in this matter.

His Lordship was very gracious—professed the highest opinion of your intentions—but could not give a decided answer without consulting with his late colleagues in council. For his own part, however, he seemed to think that Sir Evan Nepean could judge as well as they could; and that the business might be left to him to act as he thought proper.

I told him, that we petitioned only for a relaxation of the order, which *bound* Sir Evan Nepean to send you away. He said he would inform me, as soon as he had had an opportunity of conversing with the council. If they can be persuaded to relax in their views of the subject, the way will be cleared for Lord Moira to act without any indelicacy to his predecessor.

Thus the matter rests. It may be several days before you hear the result. But as there is a hope that it may be favorable, I hope you may obtain *permission to stay until you hear again*.

But we look above Councils and Governors in this matter. We have a gracious Head, who is not unmindful of his Church. To Him let us commit the matter in faith and prayer.

Yours affectionately,

THOMAS THOMASON.

My dear Sir,

Nov. 19, 1813.

AFTER much delay I have at length received a favorable intimation from government, which grants all that you requested. Lord Minto was long in giving me his judgment of the case. So I wrote again, enclosing in my letter a copy of a letter from a Mr. Erskine of Bombay to his friend Dr. Hare. A copy was at the same time sent to Lord Moira by Dr. Hare. In that letter Mr. Erskine spoke very candidly and kindly of you both. No answer, however, was sent by Lord Minto to *this second* communication; but *he called* upon me, and said, that he thought I should find no difficulty in obtaining the permission of this government. Our address to Lord Moira, signed by Mr. Udny, Dr. Carey, and myself, was accordingly sent in without delay.

Yesterday I had an audience of Lord Moira. He spoke very decidedly about your being allowed to stay; and expressed his conviction that you meant to do good, and that no conceivable public injury could arise from your staying. But, he added, your letter will come before Council in a day or two, and will be publicly answered.

Thus the matter stands. In a short time I hope to write again. Meanwhile, Sir Evan Nepean may be assured, that the government here has a friendly disposition towards you. May this arrive in time to prevent any decisive steps for your leaving India; and may you be abundantly blessed in all your plans and labors.

I have the inexpressible satisfaction to observe, that Lord Moira has come out with every laudable desire to do all the good he can, and with the determination to extend the efficient aid of government in forwarding plans of general instruction and improvement. I am now preparing the materials of a very extended plan of operations, which, in the course of a month, I hope to submit to him. You shall hear from me on the subject more at large, if nothing unforeseen prevent me from writing.

My kindest regards to your colleague, and to Dr. Taylor, to whom I am in arrears, and hope to write shortly.

Yours affectionately,

THOMAS THOMASON.

APPENDIX (D.)

To the Right Honorable Sir Evan Nepean, Governor, &c. &c.

Right Honorable Sir,

WE understand that the final arrangements for our being transported to England are now made. At this decisive moment, we beg to submit to your Excellency the following considerations.

That exercise of civil authority, which, in a manner so conspicuous and determined, is about to prohibit two ministers of Christ from preaching his Gospel in India, can be of no ordinary consequence; especially at the present moment, when the Christian public; in England and America, are waiting with pious solicitude to hear how the religion of the Bible is welcomed and encouraged among the Pagans of this country. Our case has had so full and conspicuous a trial, that its final decision may serve as a specimen, by which the friends of religion may learn what is likely to befall, in India, those evangelical missions, which they are laboring to support by their prayers, and by their substance.

Had the decision been favorable to missions, it would have encouraged the hearts of thousands to increase their exertions for the enlargement of the Redeemer's kingdom; it would have brought thanksgivings to God and blessings to the Heathen. But if the decision must be unfavorable, it will tend to deject the hearts of Christians; it will cast a new cloud of darkness over this heathen land, and discourage many from attempting to rescue the poor Pagans from the doom which awaits idolaters. This momentous decision, Right Honorable Sir, rests with you.

Now we would solemnly appeal to your Excellency's conscience and ask: Does not your Excellency believe, that it is the will of Christ that his Gospel should be preached to these Heathens? Do you not believe, that we have given a creditable testimony that we

are ministers of Christ, and have come to this country to preach his Gospel? and would not prohibiting us from preaching to the Heathen here be a known resistance to his will? If your Excellency finally exerts civil authority to compel us from this heathen land, what can it be but a decided opposition to the spread of the Gospel among those immortal beings, whom God has placed under your Excellency's government? * What can it be but a fresh instance of that persecution against the Church of Christ, and that opposition to the prevalence of true religion, which have so often provoked the indignation of God, and stamped with sin and guilt the history of every age? Can you, Right Honorable Sir, make it appear to be otherwise to your own conscience—to that Christian public who must be judges in this case—but especially can you justify such an exercise of power to your God and final Judge?

Your Excellency has been pleased to say, that it is your duty to send us to England, because you have received positive orders from the Supreme Government to do so. But, Right Honorable Sir,

were it even admitted, that whatever is ordered by a superior authority is right to be done, would not our case stand thus: Several months ago, your Excellency received from the Supreme Government positive orders to send us to England; but repeatedly expressed a deep regret that you were obliged to execute such orders upon us. But a few days since we had the happiness to present to your Excellency such communications from Bengal, as were acknowledged to evince such a change in the mind of Lord Minto, as that he was willing we should remain in the country, and that Lord Moira was also favorable to our staying. May not your Excellency therefore presume, that notwithstanding the previous orders of the Supreme Government, it has since become their pleasure that we should remain in the country?

Besides, those communications further state, that the subject was soon to come before the Council for a formal decision. But delays are so liable to occur in such cases, that at this moment a reasonable time has hardly elapsed for the arrival of an official decision, though we have reason to expect it daily.

Under such circumstances, could your Excellency be judged unfaithful to your trust, should you at least suspend our departure until a further time were allowed for official communications to be received from Bengal? By so doing could you be thought to take upon yourself an unjustifiable responsibility; especially when it is considered what a discussion the spreading of the Gospel in India has undergone in England, and how great is the probability, that

* It is manifest, from the whole history of this business, that this question, and the succeeding one, were meant to apply to the system of measures adopted by the East India Company and the Bengal government, and not to Sir Evan Nepean in his individual capacity; for he appears to have been favorably disposed toward the missionaries.

something decidedly in its favor will soon be announced in this country?

It is our ardent wish, that your Excellency would compare, most seriously, such an exercise of civil authority upon us with the general spirit and tenor of our Savior's commands. We most earnestly intreat you not to send us away from these Heathens. We intreat you by the high probability, that an official permission from the Supreme Government for us to remain here will shortly be received; and that something more general, and to the same effect, will soon arrive from England. We intreat you by the time and money already expended on our Mission, and by the Christian hopes and prayers attending it, not utterly to defeat its pious object by sending us from the country. We intreat you by the spiritual miseries of the Heathen, who are daily perishing before your eyes, and under your Excellency's government, not to prevent us from preaching Christ to them. We intreat you by the blood of Jesus, which he shed to redeem them:—As Ministers of *Him*, who has all power in Heaven and on earth, and who with his farewell and ascending voice commanded his Ministers to *go and teach all nations*, we intreat you not to prohibit us from teaching these Heathens. By all the principles of our holy religion, by which you hope to be saved, we intreat you not to hinder us from preaching the same religion to these perishing idolaters. By all the solemnities of the judgment-day, when your Excellency must meet your Heathen subjects before God's tribunal, we intreat you not to hinder us from preaching to them that Gospel, which is able to prepare them as well as you for that awful day.

We intreat your Excellency not to oppose the prayers and efforts of the Church, by sending back those whom the Church has sent forth, in the name of the Lord, to preach his Gospel among the Heathen; and we earnestly beseech Almighty God to prevent such an act, and now and ever to guide your Excellency in that way, which shall be most pleasing in his sight.

We have the honor to be,

Right Honorable Sir,

Your Excellency's

most obedient and most humble servants,

GORDON HALL,

SAMUEL NORT.

Bombay, Dec. 20, 1813.

APPENDIX (E.)

[Extracts of a letter from Mr. Newell to the Corresponding Secretary, dated Colombo, Ceylon, Dec. 20, 1813. This letter is very copious, and, lest preceding letters should have miscarried, contains many facts which had before been communicated. The introduction of the letter, and the comparison of Jaffna and Bussora, as missionary stations, are selected to accompany the Report of the Prudential Committee. Other miscellaneous parts of the letter may hereafter be selected for the Panoplist.]

Rev. and dear Sir,

NEARLY two years have elapsed, since you sent us forth to carry the glad tidings of salvation to the perishing heathens in the east. Our Christian friends in America will perhaps expect, that before this time we have chosen our station, arrived at the field of our labors, commenced the study of the language or languages of the place, and made considerable progress in our work. It would be no less pleasing to me, than to you and them, to be able to communicate such intelligence. But I rejoice, dear Sir, to see, by your report for the last year, that you are prepared, and that you have endeavored to prepare the minds of the Christian public, to hear of our disappointments. It has pleased God, in his inscrutable wisdom, to call us, in the very outset, to pass through the depths of affliction, and to experience the disappointment of our dearest hopes. Perhaps God intends by these trials to humble us; to purify our hearts from pride and ambition; to crucify us to the world, and make us more sensible of our dependence on his grace, that we may be better prepared to serve him, in the kingdom of his Son, among the heathen. If tribulation work in us *patience*, and *patience experience*, and *experience hope*, we shall have reason to bless God that we have been so early and so deeply afflicted. Pray for us, fathers and brethren, that the things which have befallen us in Asia may turn out *for the furtherance of the Gospel of Christ*; that *as the sufferings of Christ abound in us, so our consolation may abound by Christ*, that we may be able to comfort them, who are in any trouble, *by the comfort wherewith we ourselves are comforted of God*.

[At the time of Mr. Newell's writing this letter, he took it to be certain beyond a doubt, that Messrs Hall and Nott had been sent from Bombay to England, and that the British government over the dominions of the East India Company was inexorably opposed to missions. He does not appear to have been informed of the great exertions, which had been made in England, to open India to the preachers of the Gospel. He considered himself as obliged to act alone, at least till he could be joined by fellow-laborers from this country. In this state of things, he looked around for the best place to establish an infant mission. His views on that subject are as follows:]

I have also written to our Committee at Calcutta for advice. I am wavering between two places, Ceylon, and Bussora at the head of the Persian gulf. They both have their advantages and disadvantages. I will give you a summary of my reasoning with respect to each.

The reasons for establishing our mission at Ceylon are these:

1. The country is the king's, and his majesty's government is friendly to missions. His Excellency General Brownrigg, the present Governor of Ceylon, has been pleased lately to say, that he is authorized by the *Secretary of State*, (Eng.) to encourage the efforts of all respectable ministers.* Sir Alexander Johnstone, the

* This is an exceedingly important fact. Mr. N. also states, in another part of his letter, that Gov. Brownrigg had interceded with Sir Evan Napier in behalf of our

chaplains, the Hon. and Rev. Mr. Twisleton and the Rev. Mr. Bisset, and indeed every influential character in the place, is favorably disposed.

2. There is here a very considerable scope for missionary exertions. The population of the island is variously estimated, from a million and a half to three millions. It is probably somewhere between these limits.

3. There are very great facilities for evangelizing this people. There are but two languages spoken in the island, so that when a missionary has acquired these, he may preach to several millions of people. The natives can read and write. The whole of the Bible has been translated into the Tamul, the language spoken in the north of the island, and the New Testament into the Cingalese,* which is spoken in the south and the interior. There are, at the lowest computation, 200,000 native Christians, as they are called, but who are totally ignorant of Christianity. "They have no objection to the Christian religion," says Mr. Twisleton, "but for their amusement are apt to attend the Buddhist festivals." Under the head of facilities may be reckoned the schools. There are about 100 already in operation, and the government is establishing others in every part of the island. Here we should be perfectly secure, under the protection of the British government, from all those dangers to which we should be exposed in the Burman country.

4. There are but two missionaries in the whole island, Mr. Errhardt, a German, from the London Society, and Mr. Chater, from the Baptist Society, the same that was four years in the Burman country. Mr. Vos, who was sent hither by the London Society, has left the place, and gone to the Cape, where he is settled in a Dutch church. Mr. Palm, another of the missionaries from the London Society, has left Jaffna, where he resided eight years, and has been appointed by government to the Dutch church here in Colombo, so that he ceases to act as a missionary. Mr. E. has not yet acquired the Cingalese language; nor has Mr. C. yet had time to acquire it, so that there is not at this time one missionary on the island, who can speak to the people in their own tongue.

5. Mr. Chater has told me, that Mr. Talfrey, (who has been engaged in translating the New Testament into Cingalese,) has re-

missionaries, and that Sir Alexander Johnstone, Chief Justice, had also written to Bombay in their favor. These kind applications either had not reached the Bombay government, at the date of our last letters from that place, or the applications, if received, had not been made known to our missionaries. The Christian public in this country may draw a favorable conclusion, as to the importance of this mission, when they consider, that the Governor of Bombay, the Governor and Chief Justice of Ceylon, and a member of the Supreme Council of Bengal, together with a considerable number of very respectable gentlemen, chaplains, missionaries, physicians, and others, of different religious denominations, at Calcutta, Madras, Colombo, and Bombay, places many hundred miles from each other, not only *desired* that our missionaries might fix themselves within the British dominions in Asia, but exerted a *gratuitous and active influence* to promote such an event. Ed.

* This translation is thought to be so imperfect, as that a new version is necessary. This appears by the fifth topic of this discussion.

peatedly expressed a desire, that I would apply myself to the study of Cingalese, and qualify myself to carry on the translation. Mr. C. has also expressed the same wish. There seems to be no jealousy on this point. Mr. C. himself wishes me to stay here. He is somewhat advanced in the acquisition of the Cingalese, having been here a year and a half, and it is his intention to engage in the business of translation; but he wishes that more than one may be engaged in the work.

6. If we take our station at Jaffna, where the Tamul language is spoken, we have an immense field before us; for the same language is spoken just across the channel, on the neighboring continent, by seven or eight millions of people. The intercourse between the island and continent is nearly as easy and frequent, as if they were contiguous. Besides, on the little island of Ramisseram, between Ceylon and the continent, is one of the most famous Hindoo temples, that is to be found in all India. Sir Alexander Johnstone recommended this place to me, as a missionary station, on account of the crowds of pilgrims, who resort to this temple from all parts of the continent. The Brahmins here are said to have the power of restoring *cast*, when it is lost, a prerogative which is not claimed by the priests of any other temple in India. I visited this place in September, on my way to Jaffna, upon the recommendation of Sir Alexander. The result of my inquiries was a conviction that much good might be done here by distributing tracts, and portions of the Scriptures, among the pilgrims who would carry them to the various parts of the continent from which they came, and thus divine instruction would be conveyed to many places, where no European missionary might go for a hundred years to come. *We* cannot be allowed to settle on the continent at present, perhaps never. But a station at Jaffna is in fact the same thing, as one any where in the south of India. Our personal labors can extend but a little way around us, wherever we fix our station. There are a hundred and twenty thousand natives in Jaffna, and this is more than we can instruct ourselves. We might establish an institution for the religious education of youth, to raise up and qualify the natives themselves for schoolmasters, catechists, and itinerating missionaries; and if Christianity be once firmly established in Jaffna, it must from its nature spread into the adjoining continent. Then, if some of us learn the Cingalese language too, we may prepare and send forth missionaries in that language also, to carry the Gospel up into the Candian country in the interior of the island. These are the principal arguments for establishing our mission here.

[Mr. Newell briefly enumerates his objections to a mission any where in the British dominions; which objections we hope are now obviated by the favorable issue of the decision of the British Parliament on the subject.]

I will enumerate particularly my reasons for a mission to Bussora, on the Euphrates, near the Persian gulf.

1. Bussora is a commercial town, the great emporium of western

Asia, through which the merchandise of the east is distributed to Persia, Arabia, and Turkey. It is situated on the confines of these three extensive countries, and the Persian, Arabic, and Turkish languages are, I believe, all spoken there.

2 In the whole of western Asia, containing a population of forty or fifty millions, there is not one protestant missionary. The Karass mission, (which is certainly a most important one,) is, I believe, within the limits of Europe.* The Turkish and Tartar languages are the proper sphere of this mission; the Arabic and Persian, that of a mission to Bussora.

3 It is an object of primary importance to procure correct translations of the whole Bible into Persian and Arabic. The Arabic alone was said by the late Rev. Mr. Martyn to be of more importance than three fourths of all the translations now in hand. This gentleman had undertaken to superintend the translation of the Scriptures into these two languages, with the assistance of N. Sabat, the converted Arabian, and Mirza Fitrut, a learned Persian. Mr. M. died in December last, on a tour through Persia and Arabia, having only completed the New Testament in both languages. Whether any other person in Bengal will take up the work, and finish it, I do not know. I have written to ascertain. But even if the Bible were completed in both languages, it would be of little use, until some person would go and carry it to them, and say to the people, *Hear the word of the Lord.*

4. There are numerous bodies of Christians, of different sects, scattered through these countries, who have sunk into the grossest darkness for want of instruction, but who would gladly receive the Bible. These Christians might be made instrumental in diffusing the light around them, but would never take the lead in such a work. How many ages did the Syrian Churches of Travancore live in the midst of an idolatrous people without ever thinking of giving them the Bible, or even of translating it into the vulgar tongue for their own use. But no sooner was the thing proposed by Dr. Buchanan, than the Syrian bishop himself sat down to the work, and the Malayalim Gospels have already been published. It is highly probable that in the Syrian and Armenian churches in those western regions, men may be found qualified and disposed to assist in spreading the light around them.

5. The Persians and Arabians rank as high in the scale of intellect, as any people in the world; and, if truly converted, would become very useful to the cause of Christianity.

6. There are several considerations, which, at the present time, seem to furnish a high degree of probability, that the Gospel may be spread through these hitherto benighted regions. In the first place, the mussulmans are a kind of heretical Christians. They profess to believe in one God; in Moses and his law, David and his Psalms, Jesus and his Gospel; though they say these books have

* Karass is in Russian Asia. Ed.

been corrupted by the Christians. And besides, the Persians profess so lax a system of Mahometanism, that they are considered by some other mussulmans as a kind of heretics. It is certain that Christians are, and ever have been, tolerated in Persia. When I was in Bengal, Mr. Sabastiani, a Catholic missionary, arrived there, who had been ten or twenty years in Persia, and reported that the Christians in that country were numerous. The story, which Dr. Buchanan has related, of Nadir Shah's attempt to get the Gospels translated into Persian, is a proof that they are not very scrupulous about admitting new religions into the country. When the late Mr. Martyn was last year at Shiraz, the seat of the Persian court, he wrote, that "the men of Shiraz had offered to assist him in translating the Bible into Persian."

All these circumstances seem to indicate the dawn of Gospel day on those regions where the star, which led to Bethlehem, first appeared. Especially the progress of *Wahhabbe*, the Arabian conqueror, seems to portend the speedy downfall of the Mahometan power. The creed of this adventurer is simply this; *There is no other God but God.* He denies the divine mission of Mahomet, and the authority of the Koran, and destroys all the monuments of Mahometan superstition, which fall into his hands. He is said to show more favor to Christians than to mussulmans; but he sets himself up as a prophet, or rather pretends to a divine commission.

But after all it must be confessed, a mission to these parts would be attended with considerable hazard. If the Gospel should spread, and be embraced by persons of consequence, persecution would most probably follow. Already the streets of Bucharia have been stained with the blood of a martyred Christian. In that bigoted city, Abdallah, the noble Arabian convert, witnessed a good confession, and, in the presence of a wondering crowd, laid down his life for the name of the Lord Jesus. But Abdallah was a nobleman, and filled an office of the highest dignity in the Persian court. The common people, I believe, are not persecuted for changing their religion. But shall we wait till Persia and Arabia *are willing* to change their religion before we offer them the Gospel. Great and discouraging difficulties lie in our way, wherever we would attempt to propagate the Christian religion. In China Mr. Morrison is translating and publishing the Scriptures, in opposition to an *imperial edict*, which renders him every moment liable to be seized and put to death.

Finally, a mission to western Asia would be all our own; and it would be free from the objections which I stated to establishing our mission in British India. We should be in the neighborhood of Mesopotamia, Syria, Palestine, and Egypt, those interesting theatres, on which the most wonderful and important events, recorded in sacred history, took place. There are Christian churches in all these countries. Might we not, by giving them the Bible, of which they have long been destitute, rekindle their zeal, and lift up in the midst of them *a great light*, that will dart its cheering beams far into the regions of thick darkness, by which they are surrounded.

When I think of these things, I long to be on my way towards Jerusalem. But, dear Sir, I stand alone; I have no missionary associate to advise with, and I am afraid to rely on my own judgment. What would I not give to be one half hour with you. We could settle the business at once. Could I know that it would meet the approbation of the Society at home, I think I should be decided.

A consideration of minor importance, which makes me desirous of engaging in the mission, is, I have been at very considerable expense in procuring Persian and Arabic books, and have devoted several months to the study of the Persian language. This I did with a view to Bombay, which I must now give up.

I am sorry that I cannot say to you in this letter precisely what I intend to do. I fear our disappointments and delays will prove a severe trial to the faith and patience of our Christian friends. But you will be able to inform them that nothing has befallen us but what is common to similar attempts in the first outset. The Baptist mission, which is now so flourishing, was severely tried for a time. They got no permanent establishment for six or seven years after the first missionaries came out. In two instances, where they have attempted to plant new missions, their missionaries have spent four or five years, and many thousands of rupees, and after all have abandoned the attempt and gone to other places. The same discouragements have been experienced by some of the missionaries of the London Society.

In the mean time, I hope I am not altogether useless. I have preached in English constantly, once, twice, or three times a week since my arrival in Ceylon. There are thousands of half-cast people, in and about Colombo, who stand in need of instruction as much as the heathens, and who understand the English language. Mr. Chater has a place of worship here, in which we preach alternately twice a week. We also keep the monthly prayer meeting, and a private prayer meeting every Monday evening. While I was at Jaffna, I (with the permission of Mr. Twisleton, senior chaplain) performed divine service in the fort for the few civil and military officers and soldiers there, as they have no chaplain at that station. For this month past, since I have been obliged to give up the hope of going to Bombay, I have laid aside the study of the eastern languages, until I am determined where I am to labor; and I am at present reviewing my Greek and Hebrew, with the study of critical works on the Bible.

[Mr. N. specifies the letters which he had previously written, and observes in reference to the probability that the letter he was then writing would be examined at the London post-office, "The worst thing I have to say, [relative to national affairs] is, that I am under the greatest obligations to his majesty's government, and that I do most deeply lament the existence of the present unhappy war between the two countries." He proceeds thus:]

I have deposited in the letter-box at Galle two parcels directed to you. One contains two printed documents, Mr. Bisset's sermon before the Colombo Bible Society, and a specimen of the eastern

translations now in the mission-press at Serampore. The other is a manuscript of six sheets of letter paper, containing extracts from Mrs. Newell's letters and diary, and an account of her sickness and death. In this communication you will find much information respecting our affairs, which I have not repeated in my letters to you. I shall enclose in this a letter to Mrs. Atwood, which I wrote some time ago. All these are left open for your perusal. The letter and the manuscript, when you have read them, I wish you to send to my dear mother, Mrs. Atwood. I received letters by the Alligator—did not get them till the first of November. Your official letter, and that of Mr. Evarts, the brethren Hall and Nott have. I have not seen them. The books are at Calcutta. We have received no order from the Committee at Calcutta respecting supplies, but expect one soon. The Rev. Mr. Brown is dead, and Mr. Harington is absent. The Rev. Mr. Thomason, (a good man,) has taken the place of Mr. Brown, and G. Udny, Esq. (another good man,) the place of Mr. Harington.

[Mr. N. gives a statement of his pecuniary affairs, adds several articles of intelligence, and concludes as follows:]

I expect another opportunity of sending letters in about a month, and shall write again at that time, and mention such things as do not occur to me now. I hope then to be more particular, respecting my future prospects. This letter must serve for all my friends, for this time. The brethren Hall and Nott, I trust, will immediately return from England, and join me. Some more will probably come out with brother Rice.

Rev. and dear Sir, I am your servant for Jesus' sake,

SAMUEL NEWELL.

DONATIONS TO SUPPORT FOREIGN MISSIONS AND THE TRANSLATIONS OF THE SCRIPTURES.

Oct. 26, 1814. From the following persons by Mr. P. W. Gallaudet, of Hartford, viz. by Messrs P. W. Gleason, and Co. §3		Cornish, (N. H.) by H. R. the Treasurer,*	14 90
A female friend of missions in East Hartford, by do.	5	From a female, the avails of cloth which had been received for bed-curtains,†	11 50
do. do. do.	5		
Julia Bronson,	2		
The Rev. Gideon Burt of Long Meadow, Mass. towards the translations,	30	* This donation was enclosed in a letter containing the following sentence: "With gratitude to the American Board of Commissioners for Foreign Missions for having engaged in the great work of evangelizing the heathen, and affording others an opportunity of assisting in the same design, a second donation from the Female Foreign Mission Society in Cornish is committed to their disposal."	45 00
27. From several young men in Townsend, by Mr. Cushing Wilder,	10		26
31. From a Society of Females in Hingham, by Mrs. Ruth Wilder,	12	† This donation was from a female who, unable to furnish the means of her	00
Nov. 2. From the Female Foreign Mission Society in			

4. From a lady, by Mr. Artemas Woodward,	1 00
5. From Miss Nancy Blanchard, of Weymouth, by Mr. S. T. Armstrong,	2 50
From a friend, by the Rev. Dr. Morse,*	10 00
8. From Q. by the Rev. Dr. Worcester, for the translations,	6 00
11. From a female friend of missions in Shenango county, (N. Y.) by the Rev. Reuben Hurd,	10 00
17. From a friend of foreign missions in Braintree, by the Rev. R. S. St. rs,	4 00
13. From the Female Charitable Society in Montville, (Con.) by General Huntington of New London,	72 50
25. From two females in Boylston, (Mass.) by the Rev. Dr. Austin, for the translations,	4 00
23. From the Foreign Mission Society of Northampton and the neighboring towns, by Josiah Dwight, Esq. the Treasurer,	558 62
30. From a female of Rupert, (Ver.) by Mr. R. C. Morse,	1 00
	<hr/>
	\$763 23

restored. I hope you will then get our Magazines, which contain an immense mass of information, always increasing.

Some of our friends have lately visited France, that almost heathen country. Mr. S. asked at more than 50 bookshops and stalls, for a Bible, in any language. Not one could he obtain! This is a fact.

I have just been informed, that Napoleon had an intention of suppressing the Catholic Religion as soon as he could, and substituting Unitarianism, under the new title of *Napoleonism*. He had read a book published by a protestant minister in defence of himself as a *Socinian*, with which he was so pleased, that he determined to adopt it, and use all his influence to make it the religion of France. This he intended, because he had observed that Moses, Confucius, Jesus Christ, and Mahomet, lived in the minds of their followers more than political or military men only. Determined, therefore, to live for ages in the hearts of *Napoleonists*, he fixed on this plan.†

But He, that sits on the throne of heaven, has laughed at the tyrant, and hurled him from his throne, no longer able to oppose the kingdom of Christ our Lord. To Him, our best and unchangeable friend, I heartily commend you.

I am, dear Sir,

Your affectionate brother,

*** **

LETTER FROM A RESPECTABLE CLERGYMAN, IN THE NEIGHBORHOOD OF LONDON, TO A FRIEND IN THIS COUNTRY.

London, June 15, 1814.

Dear Sir,

I REGRET, that through your pressure of business, and mine, and the war, we correspond so little. I hope to do better; but my business increases, and something, alas, is every day omitted.

I hope you will receive with this our last Report,† by Mr. Osgood. We now print eight pages of our Magazine separately, so as to send by post to our friends in England, and we can send them to you monthly, when peace is

• pious liberality in any other way, sold cloth which had been intended for a suit of bed-curtains, and remitted the avails as above. Her letter evinced a most commendable disposition to deny herself for the sake of promoting the cause of her Savior.

* See notice of Mr. AMOS WARREN, in the Obituary of this number.

† The Report of the Missionary Society.

VOL. X.

CHARITY LIBRARIES.

SOME of our readers may recollect, that in the number for January last, we published a communication on *Charity Libraries*; and that, in our notices to correspondents, we requested a copy of the constitution of such libraries for publication, either in whole, or in an abridged form. A copy of it was sent us not long after; an abridgement of which we now publish.

Art. 1. This Library belongs to the

‡ The project here stated may be thought so extravagant as to appear incredible. For several years, however, previous to the downfall of Bonaparte, it was suspected by many intelligent men, that he intended to establish a new religion. From the character of several publications, which issued from the Parisian press under the auspices of the French government, it was supposed that the new religion would be a modification of Mahometanism; as that religion is more favorable than any other to a military despotism.

Ed.

— Missionary Society;* and is to be continued in this settlement, for the benefit of subscribers, so long as they shall make a good use of it, and the missionary society shall not think it may be more needed, and more useful, in some other destitute settlement.

2. Any head of a family, by subscribing this constitution, and these laws, may, with his family, enjoy the benefit of the Library.

3. The officers shall be a librarian, and two assistants, who shall continue in office till others shall be appointed.

4. The officers shall be appointed from among the subscribers by a missionary, who will consult the wishes and the interests of the people.

5. It shall be the duty of the librarian to keep the books with care; to give them out to subscribers according to the laws; to set down in a book kept for that purpose, the number of the volume, and the time when drawn and returned, &c. &c.

6. It shall be the duty of the assistants, to aid the librarian, as he may need, in performing the duties of his office; to see that the subscribers observe the laws, particularly article 9th; and with the librarian, to make report to the inspecting missionary.

8. The books, belonging to this Library shall not be drawn on the Sabbath; but, on any other day, a subscriber shall have a right to draw one book at a time, and no more; provided always, that he shall not have two bound books in his possession at once.

9. The subscribers shall refrain from labor and business on the Sabbath; they shall not indulge themselves in the habit of visiting on that day, or of receiving visits, except in cases of sickness, or for religious conversation and prayer; they shall refrain from amusements and sports, such as hunting and fishing on the Sabbath, and oppose and bear testimony against all these vices and practices in others. They shall also restrain their children and families from these practices, and take them to the worship of God, as often as they can conveniently, and particularly to hear the preaching, and attend to the instruction of missionaries, whenever they shall be sent among them.

Moreover the subscribers shall refrain from profane swearing, and the intemperate use of ardent spirits, and use their

* It should be observed, that, when the missionary society receive a Charity Library, they engage to send a missionary, at least once a year, to the place in which it is established, with a commission to inspect the Library, and to make report concerning it.

endeavors to prevent, or suppress these vices in others.

10. Any subscriber, who shall violate the laws, and persist in the violation, may be suspended from drawing books, when the officers shall judge best; and if he shall not make satisfaction so as to be restored to his privilege, when the missionary inspects the Library, his name may be erased from the book, and then he shall have no more right in the Library till he makes satisfaction.

We have been informed, on the most respectable authority, that Libraries, established according to the preceding plan, have had a very beneficial tendency; and that they are found to be powerful aids of missionaries. Eñ.

FRAGMENT SOCIETY.

THE Fragment Society of Boston held their annual meeting on the second Monday in October. In making their yearly Report, "The Directors present their renewed congratulations to the subscribers on the arrival of their second anniversary. In contemplating the success which has attended this Society since its institution, they would feel lively emotions of gratitude toward Him, who alone can prosper the work of their hands. To the intervention of his blessing must it be ascribed, that at such a time as this, when some of our most respectable citizens are more or less subjected to the inconveniences of privation or want, the resources of this little association have not been diminished; and it is sincerely hoped, that nothing but the imperious demands of necessity will hereafter induce any to withhold that charity, of which the poor feel the additional need, by a more than equal participation with the rich in the sufferings of the times.

"In executing the trust committed to them, they have been anxious to discriminate between real and pretended want; and have made it their constant aim, so to dispense your alms, as to soothe the necessities and mitigate the sufferings of indigent merit, and not to encourage idleness or discontent. And though their means of usefulness have been limited, they indulge the humble belief, that through this Society, streams of comfort have been diffused into the abodes of sorrow, and cheered the hearts of their miserable occupants.

"The Directors thankfully acknowledge many liberal donations of clothing and money;—the amount received the past year, in subscriptions and donations, being twelve hundred and fifty-two dol-

tars, fifty-five cents. About *five hundred* families have been assisted by the distribution of various articles of clothing, including in the whole *twenty eight hundred* garments. They have likewise contributed much to the comfort of the sick, by lending necessary garments, which have generally been received with gratitude, used with care, and returned in a decent and cleanly state. *Forty-nine* families have been assisted in this way. They have distributed among the children of the Charity-Schools much comfortable clothing, and in the course of the last winter lent them a number of great-coats for the purpose of enabling them to appear decent at church. The children, in their turn, have employed much of their time in sewing for the Society, and have made many articles in a very neat manner.²

The Society solicit further encouragement. Donations in money or clothing will be gratefully received.

CORBAN SOCIETY.

From the Report of the Directors of this Society, it appears, that during the year preceding the annual meeting in September last, they had assisted twenty one young gentlemen in obtaining their education for the Christian ministry. They had been able to afford more or less assistance to every applicant; and had given articles of clothing, which cost \$231.79, beside \$59, in money. Several members of the Society added materially to the value of the articles of clothing, by their own personal labor; thus saving a considerable expense to the Society. The receipts during the past year were \$286.25. The balance on hand is about \$270, of which \$200 is devoted to form a permanent fund.

At the close of their Report, the Directors say, "Considering the importance of the object embraced by this Society, and the continual succession of persons, who are benefited by its charity, the Directors feel it to be their duty to recommend to the members to increase their exertions in obtaining annual subscriptions, that their funds may afford a more extensive and ample supply."

"As our Heavenly Father," they add, "has condescended to employ us feeble instruments in his service, let us by our gratitude for his past favors, and by the purity of our motives in future, secure to ourselves his gracious benediction."

CENT INSTITUTION.

Money received by Mrs. Simpkins.
July 29, 1813. Received by the Rev.

Mr. Rockwood from Ladies in Westborough, \$23 50

Oct. 4. By George Russell from ladies in Kingston, 2 21

6. By Paul Bayley from ladies in Newbury, 15 60

15. By the Rev. Mr. Wadsworth from ladies in Danvers, 7 75

29. By the Rev. Mr. Homer from ladies in the east parish of Newton, 40 00

Jan. 13, 1814. By Rebecca Holmes from ladies in Kingston, 2 77

May 25. By the Rev Mr. Barker from ladies in the first parish of Middleborough, 9 00

26. By Mr. Stow from ladies in Marlborough, 5 22

By the Rev. Elisha Rockwood from Cent Society in Weston, 9 25

30. By a female Cent Society in the Rev. Mr. Codman's Parish in Dorchester, 20 00

June 4. By Mr. B. Pond, from Mrs. Cleaveland's Cent Society in Wrentham, 10 82

18. By the Rev. Freegrace Reynold's, from Cent Society, Wilmington, 16 79

By Mrs. Whitney from ladies in Lunenburg for Bibles, 12 80

July 15. By Paul Bailey from ladies in Newbury New town, 17 25

From ladies in Boston, 48 64

\$241 50

MISSIONARIES TO INDIA.

It appears from magazines received by late arrivals, that four missionaries have already been set apart for the work in India, by the Church Missionary Society; viz. the Rev. Thomas Norton and the Rev. William Greenwood, destined as missionaries to Ceylon, and the Rev. John Christian Schinarré and the Rev. Charles Theophilus Ewald Rhenius, about to sail as missionaries to Tranquebar. An address was delivered to them, on the 7th of January last, at Freemason's Hall, London, by the Rev. Dr. Buchanan, at a special general meeting of the Church Missionary Society.

This Society publishes a small monthly magazine, entitled the *Missionary Register*, copies of which are distributed gratis to small associations of persons, who make regular contributions to the Society.

FOREIGN ABSTRACT.

The Ladies Auxiliary Bible Society of Dublin was formed two or three years ago. Viscountess Lorton is patroness,

and three countesses, one viscountess, and twelve other distinguished ladies vice-patronesses.

The Report of the Neath Bible Society contains the following anecdote. "An old man, (upwards of seventy-five years of age,) who is assisted to a maintenance by the parish, has, within the last fifteen months, learnt to read his Bible in his native (the Welsh) language, through the persevering efforts of a religiously disposed workman, who lodges in his cottage; and now rejoices in the privileges he enjoys, at this late period of his life, considering it as one of the greatest blessing of his earthly existence. His wife (aged 72) is now learning her letters, in the hope of more fully partaking in the benefits arising from the perusal of the Scriptures for herself; and, on a late occasion, emphatically expressed her strong preference for a participation in this privilege, by holding out her hat with an air of enthusiasm, and exclaiming; 'Yes, I would rather that I could read than to have this hat full of silver and gold.'"

The English Government have caused a distribution of books to be made in the navy, in the following proportions: one copy of the New Testament, two common prayer-books, and two Psalters to a mess of 8 men, and one Bible to every two messes.

The British National Society for promoting the education of the Poor, within a few months after its institution, received subscriptions and donations to the amount of \$175,000.

The Society for the relief of widows and children of medical men in London and the Vicinity, has a capital of above \$53,000.

The Society in London for enforcing the observance of the Lord's Day prosecuted to conviction 440 persons, in the course of the year 1812. Some bills of indictment were withdrawn, on the parties acknowledging their error, and engaging to reform.

For repairing the loss sustained by the burning of the printing office at Serampore, above \$28,000 was raised by contributions in England and Scotland!

OBSERVANCE OF THE SABBATH.

A CORRESPONDENT, whose communication appears in this number, has taken notice of the Middlesex Convention, which met for the purpose of devising and adopting measures for the due observance of the Lord's day. The pamphlet, which contains the doings of this convention, is one of the most interesting documents which have appeared on this subject.

The convention met Sept. 5, 1814, at Burlington. Joseph Locke, Esq. was called to the chair, and the Rev. Jacob Coggin, chosen Scribe. The meeting was opened with prayer by the Rev. Mr. Ripley, of Concord. A number of suitable resolutions were adopted, and a central committee appointed consisting of the following gentlemen; viz. the Rev. Mr. Ripley of Concord, the Rev. Mr. Stearns, of Bedford, the Rev. Mr. Allen, of Chelmsford, Joseph Locke, Esq. of Billerica, the Rev. Mr. Chickering, of Woburn, the Rev. Mr. Coggin, of Tewksbury, and the Rev. Mr. Edwards, of Andover.

The convention was adjourned to meet at Concord, on the 26th of October; at which time gentlemen from thirteen towns convened. Dr. Isaac Hurd was called to the chair, Joseph Locke, Esq. being absent. The Rev. Mr. Litchfield, of Carlisle, opened the meeting with prayer. The central committee presented a very able and impressive Report, which, with several spirited resolutions, was unanimously adopted. The central committee were directed to prepare and publish the pamphlet, (of which these notices are an abstract,) and the following gentlemen were added to their number: Samuel Hoar, Esq. of Concord, Dr. Rufus Wyman of Chelmsford, Benjamin Rice, Esq. of Marlborough, and Jeremiah Evarts, of Charlestown. The convention now stands adjourned to meet at Concord, on the last Wednesday of January next.

The pamphlet is closed by an address written with great vigor, and which must, if circulated and read as it ought to be, produce a decisive effect. Let all who reverence the Sabbath, awake to this subject. They have already slumbered too long. Now is the time for exertion. The beneficial effect of the first attempts entirely surpasses the hopes of the most sanguine. To faint or falter now, would be shameful cowardice.

INSTALLATION.

INSTALLED, at New Hartford, (N. Y.) on the 19th ult. the Rev. NOAH COE. The Rev. Samuel F. Snowden preached from 2 Cor. vi, 1.

REPORT OF THE DIRECTORS TO THE TWENTIETH GENERAL MEETING OF THE MISSIONARY SOCIETY, MAY 12, 1814.

By the kindness of the Rev. Thaddeus Osgood, who has returned from England to Quebec, we have lately received

ed a variety of religious intelligence. The most important article, however, is the following Report, which, as it contains a late official account of the state of all the missions under the direction of the great English Missionary Society, is peculiarly worthy of an attentive perusal. ED. PAN.

Christian Friends,

To those of you who recollect the first meeting of this Society, in the memorable month of September, 1795, who can trace its gradual progress from year to year, and who now contemplate the number of missionaries employed in various parts of the world, and the happy success of their labors, together with the flourishing state and extensive usefulness of other institutions which sprung from this, the present occasion must afford a high degree of sacred delight, approaching perhaps to the felicity of the heavenly world, where the conversion of sinners on earth, and the enlargement of the Mediator's kingdom, contribute to the joys of the redeemed.

Which of us, at the first commencement of the Society, could have ventured to hope that in less than twenty years so general a movement of the Christian church would be effected; that so many hundred thousands of languid professors would have been roused from their supine and torpid state; that with so much union of spirit, so much ardor of desire, so much energy of exertion, so much liberality and benevolence, they would concur in sending the heralds of the Gospel, and the Scriptures of truth, to the remotest nations of the earth. This hath God done! His be the glory! be our's the joy!

The Directors for the past year will now complete their duty, by laying before you a brief account of their proceedings during that period, with the present state of the several missions under your patronage.

OTAKEITE.

The Directors commence their Report with a pleasure they never before enjoyed—the pleasure of stating, that after the patient labors of fifteen years, enlivened only by some faint rays of hope, those labors were not entirely fruitless; your faithful missionaries at Otakeite feel themselves rewarded for all their toil by the conversion of King Pomarre to the faith of the Gospel. They did indeed derive some solace from the belief, that a few individuals, feeling in their departing moments the need of that salvation which they had too long neglected, cast their dying eyes to the cross, and expired in hope of eternal life by Jesus Christ. They faithfully persisted for many a long

year; having received of the Lord, and of the Society, this ministry, they fainted not; and after they were driven from the scene of their labors by civil war, they readily returned at the invitation of the king, and with pleasure renewed their work. In the course of a few months after their return, their hearts were cheered with the pleasing appearance of the effects of divine grace on the heart of the king. The Directors first received this welcome information by a letter dated October 21, 1812, which however did not arrive till October 1813. On the 18th of July, 1812, Pomarre declared to the Missionaries his full conviction of the truth of the Gospel, as the result of deliberate consideration; his determination to worship Jehovah as the only living and true God, and his desire to make a public profession of his faith, by being baptised. The missionaries, greatly rejoiced, assured him that they would not cease to pray for him, but thought it prudent to defer his baptism till he should have received further instruction, and until, by a careful observation of his conduct, they should be fully satisfied as to the reality of his conversion. In this advice he calmly acquiesced; but was earnestly desirous of immediately building a convenient house for divine worship; this however was deferred for a while, until the peace of the island should be fully established.

Subsequent letters seem to afford increasing evidence of Pomarre's sincerity. The missionaries state, that when at a distance from them, and amidst very important engagements, he regularly observed the Lord's day; that he labored to persuade his relations to embrace Christianity; that he has entirely abandoned his idols; that he entertains very clear and consistent views of the principal doctrines of the Gospel; and, above all, that he expresses the most deep contrition on account of his former vicious life, and a most humbling sense of his native depravity. We trust therefore we may indulge the pleasing hope, that Pomarre is become a real Christian; and, if so, that his influence and example will at least induce his subjects to hear more attentively, and examine more carefully, the great truths proposed to them by our missionaries.

One of the brethren, in a letter dated New South Wales, in June 1813, says: "I shall only add, respecting him, that supposing him to be a *real convert*, of which there is every rational evidence, and there can be no reasonable doubt, he is, not to say *the greatest*, (which I think I might venture to say) but *one of the greatest* miracles of grace ever exhibited on the stage of this world. To God's holy and glorious name be all the praise."

But Pomarre appears not to be the only fruit of our brethren's labors. "There are others," say they, "whom the Lord is drawing to himself from among this people; there is one man in particular of whom we entertain good hopes: we have little doubt that his heart is changed by divine grace, but we do not like hastily to baptise any. One of our domestics, who departed this life the other day, we hope died in a safe state; he cried for pardoning mercy through Christ as long as he was able." Other circumstances, they observe, are encouraging; but they add, "We wish still to keep to the maxim we have hitherto (perhaps too rigidly) adhered to—to say too little about such things rather than too much."

While the Society rejoice in this pleasing intelligence, they cannot but feel pain in reflecting upon the serious loss which this mission has sustained by the death of several of the pious females.

Mrs. Henry died July 23, 1812. She was a most valuable woman, patient and resigned under all privations and hardships. Her natural disposition was amiable, her piety unaffected, and her love for the poor heathen unfeigned. She died after a tedious illness, worn out in the service of the mission.

Mrs. Davies was also an excellent woman; she unexpectedly departed on the 4th of September, 1812; her infant followed her to the grave three weeks after.

Mrs. Hayward also, after suffering much from a complication of disorders, departed October 4, 1812. She was greatly supported in the prospect of death by the precious promises of the Gospel.

These valuable women are doubtless gone to receive the gratuitous reward of those labors and sufferings which they voluntarily encountered, that they might advance the kingdom of Christ in the world; and their memory is blessed.

The missionaries had come to a determination, agreeably to our directions, to separate and form a mission on another of the Society Islands, and they had fixed upon Raiatea, as the largest or most central of the group; but the melancholy losses they had sustained rendered it necessary to defer the execution of their plan, especially as they were about to build a vessel of about fifty or sixty tons, as strenuously recommended to them by his excellency Governor Macquarrie and the Rev. Mr. Marsden, to both of whom the Society is much indebted for their kind attention to the missionaries.

It is with great satisfaction we learn, that the obstacles which appeared to be in the way of establishing a mission in the Island of New Zealand, were likely to be

removed; a young chief of that country, who had resided for two years at Port Jackson, having returned to it, and introduced agriculture and other arts of civilized life, and who was likely to become a true friend to the missionaries who may hereafter go thither.

(To be continued.)

LITERARY INTELLIGENCE.

NEW WORKS.

The Panoplist Review of Two Pamphlets, which were published on the subject of the Ecclesiastical Controversy in Dorchester. Boston: S. T. Armstrong. 1814. pp. 46. Price 25 cents.

A Sermon delivered before the Maine Missionary Society, at their annual meeting, in Gorham, June 22, 1814. By Francis Brown, Pastor of a church in North Yarmouth. Hallowell: N. Cheever.

A Sermon occasioned by the death of Mr. William Coombs, and delivered June 12, 1814. By Daniel Dana, A. M. Pastor of the first Presbyterian Church in Newburyport. Newburyport: E. Little and Co.

A Sermon preached before the North Church and Society in Salem, Oct. 16, 1814; on the death of their pastor, the Rev. Thomas Barnard, D. D. who died Oct. 1, 1814, in the 67th year of his age. By the Rev. John Prince, L. L. D. Pastor of the First Church in Salem. Salem: Thomas C. Cushing. pp. 32.

An Oration pronounced before the Knox and Warren branches of the Washington Benevolent Society, at Amherst, on the celebration of the Anniversary of the Declaration of Independence, July 4, 1814. By Noah Webster, Esq. Northampton; William Butler.

NEW EDITION.

BIBLIA Hebraica, secundum ultimam editionem Jos. Athiae, a Johanne Leusdeno denuo recognitam, recensita variisque notis Latinis illustrata ab Everardo van der Hooght, V. D. M. Editio prima Americana, sine punctis Masorethicis. Philadelphia: Cura et impensis Thomæ Dobson edita ex aedibus lapideis. Typis Gulielmi Fry. 1814. Price 14 dollars in boards.

WORKS PROPOSED.

MESSRS. Hale and Hosmer, of Hartford, propose to publish The Catechism of Geneva, by the Rev. John Calvin: Translated by the Rev. E. Waterman, Author of the Life of Calvin. Price 50 cents, in marble.

Messrs. H. and H. propose also to publish, by subscription, Dr. Lardner's *Credibility of the Gospel History, Truth of Christianity, and Jewish and Heathen Testimonies*. The Rev. Mr. Yates, of East Hartford, is to superintend the work as editor. It is to be published in 8 vols. at \$2 each, in boards.

OBITUARY.

DIED, at Alexandria, (Louisiana,) on the 22nd of August last, JOHN C. M. WINSHIP, Esq. Counselor at Law, aged 25.

At West Cambridge, Mass. Mr. HENRY THOMSON, aged 20. He was graduated at Harvard College in 1813.

At Milford, Con. on the 21st ult. a French lady, a passenger in the stage, by suicide. She went into the kitchen, took up a knife, and drew it across her throat; but not effecting her purpose, she instantly plunged it into her bosom, and soon expired.

At Burlington, Vt. Major EBENEZER BEEBE, of the 6th regiment U. S. infantry.

At Gloucester, Mass. Mrs. NANCY C. OTOLLEN, aged 36. The genuine piety, benevolence, and distinguished talent of this lady, made her extensively useful, endeared her to all who knew her, and render her death a subject of general lamentation in the circle of her acquaintance. She has left an aged mother, and two orphan children to lament her departure. It is probable that a more extended account of this lady will appear in the *Panoplist*.

At Salem, Mass. on the 1st inst. Rev. THOMAS BARNARD, D. D. pastor of the North Church, aged 66, in an apoplectic fit.

At Townsend, Vt. the Hon. SAMUEL FLETCHER, Esq. aged 70.

At Wiscasset, JAMES PURRINGTON, Esq. a representative of Gardiner in the General Court.

In England, ANTHONY J. P. MOLLOY, Esq. captain in the royal navy. He was senior captain in Earl Howe's victory of June 1, 1794, and commanded the *Cesar*, 88 gun ship.

At Philadelphia, the Hon. JOHN MILLER, Esq. M. C. aged 56.

At Springfield, Mass. a child of Mr. H. M. Chapin, by its clothes taking fire on the day preceding.

At Brighton, Eng. on the 5th of August last, his Excellency FRANCIS JAMES JACKSON, Esq. aged 44. He had been

Ambassador to Turkey, Spain, Prussia, Austria, France, Denmark, and the United States.

On the 17th ult. at his father's house in Andover, the Rev. JOHN LOVEJOY ABROT, pastor of the First Church in Boston, aged 27.

At St. Louis, Missouri Territory, Brig. Gen. BENJAMIN HOWARD, of U. S. army, and late Governor of that territory.

At Charleston, S. C. the Rev. JAMES D. SIMMONS, an Episcopal clergyman.

At Attleborough, Mass. Rev. JAMES READ, pastor of a Baptist church in that town.

At Charlestown, Mass. Sept. 13th, Mr. AMOS WARREN, merchant, aged 25, after a short and sudden illness. The death of this young man is deeply lamented by his friends and intimate acquaintances, as a painful event to themselves and a real loss to the community. From early youth he had been thoughtful on subjects of religion; and about four years ago, after much deliberation and a diligent examination of his spiritual state, he made a public profession of his faith in Christ. His conduct was consistent with his profession; and, by a life of piety and virtue, he seemed preparing for more extensive usefulness in the church and the world. But the Great Disposer of events removed him suddenly, and with little warning to the world of spirits. His surviving friends have reason to believe, that death was a welcome messenger to him, and that he is numbered among those, whose sins have been washed away by the blood of Christ.

Among his papers was found, after his decease, a letter to his pastor, the Rev. Dr. Morse, written for the purpose of enclosing a donation, in aid of the missionary cause, as from an unknown person. This donation is published in the present number of the *Panoplist*, as from a friend. The letter was written just before the writer was taken ill, and was one of the last actions of his life. It contains the following sentences, which indicate a pious and benevolent disposition. After alluding to the distinguishing privileges which we enjoy, and the uncertainty of life and the enjoyment of earthly possessions, the writer adds:

"These reflections, a conviction of past neglect, and the thoughts of the vast numbers, both in our own country and in Asia, destitute of the means of grace, have induced me to make this small contribution, to be appropriated for the advancement of the religious cause, in any way you think best: hoping, that in future I

may be enabled by the smiles of Providence on my worldly concerns, and disposed by God's grace, to make much larger; and that all who have the inter-

est of the Redeemer's kingdom at heart may be excited to do likewise."

The following elegy, written by a friend, has appeared in the public papers.

WHEN modest merit and intrinsic worth,
For climes congenial leave this barren earth;
When youthful virtue, in its op'ning bloom,
Untimely sinks a victim to the tomb;
Friendship would fain her last sad honors pay,
And wake the plaintive dirge and chant the mournful lay.

Friendship and Love this wasting world survive,
In other realms, 'mid happier scenes to thrive;
In vain the grave, that forces friends to part,
Would chase their memory from the faithful heart;
The faithful heart still mounts on fancy's wings,
And back to earth the dear departed object brings.

He whose short pilgrimage has ceas'd below,
Was meek to learn what duty bade him know;
Was wise to shun whate'er to vice inclin'd,
For bless'd religion sanctified his mind;
No vot'ry he, at pleasure's glitt'ring shrine —
Low bent his youthful knee before the throne divine.

While thoughtless myriads throng the road of life,
Eager to grasp its flow'rs, and share its strife,
He seem'd a lonely traveller, in a way
Narrow, but leading to celestial day;
Where fruits and flowers immortal fragrance shed,
And crowns of joy await the pious pilgrim's head.

Though cold the sod, dear youth, that wraps thy clay,
Thus lowly once the world's great Savior lay;
Sweet be thy slumbers, and thy rest serene,
Till the last trump shall wake the glorious scene;
Till He whose voice bade Lazarus "arise,"
Shall rouse his slumbering saints, and call them to the skies.

TO CORRESPONDENTS.

The Complaint of the Non-Donors is ingeniously drawn up by our correspondent D. Perhaps sarcasms may provoke this class of persons to more decided hostility.

The metrical version of Habakkuk iii, was duly received from our correspondent A. D. We thank him sincerely for his communication; but he must permit us to say, that an attempt to exhibit this incomparably sublime passage, in the form of a regular stanza, or indeed in any metrical form, is an extremely hazardous experiment. Scarcely one poet in an age could hope to succeed, in such a manner as to satisfy either himself, or his readers. The smaller pieces, forwarded by the same correspondent, have the faults common to most of the rhymes, which are sent to us, on religious subjects. They appear to have been hastily written; and the thoughts are most obvious in themselves, and expressed in too careless a manner.

The private experience of A SINCERE FRIEND TO THE HEATHEN contains many excellent things, and appears to be the history of a pious mind. There are passages, however, which appear so liable to misconstruction, or objection, that we think it best to decline publishing the piece. With the communication was enclosed a ten dollar bill for the support of foreign missions, which was mentioned in the *Panoplist* for June last, p. 287.

The paper of F. containing MOTIVES FOR MAGISTRATES AND RULERS, is the production of a sensible, reflecting, mind; but the subject is discussed in too abstruse a manner to be perused with interest by the mass of readers.